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GEOGRAPHIC SUPPORT PROJECT

REPUBLIC OF THE CONGO

TRIBAL SUMMARIES

Supplement to CIA/RR GS 64-28



CIA/RR GS 64-29

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REPUBLIC OF THE CONGO
TRIBAL SUMMARIES

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The information in these tribal summaries has been selected from [REDACTED]

[REDACTED] This work consists of summaries of tribal cultures made [REDACTED] from published and unpublished materials read and analyzed by him. His material has not been substantially reworked; instead, the portions taken from it are presented here almost verbatim. Very little current information on the tribes existed, and [REDACTED] used sources dating as far back as 1909 as well as works as current as 1958.

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The accompanying Map 50458, Republic of the Congo, Provinces and Ethnic Groups, locates 169 ethnic groups. (Map 39658 gives the same tribal information.) [REDACTED] treated only 81 of the tribes that appear on the map. For 63 of the 81 tribes the name used [REDACTED] differs from that found on the map. For all but one of these tribes, the Kutshu, the name used as a heading in the following summaries agrees with the name on the map. In working with these materials, it has become abundantly clear that for most tribes in the Congo no name or spelling is "right" or "preferred". Keying tribal names to Map 50458 is in the interest of more consistent usage in identifying and locating some of the many Congolese tribes.

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The key, below, permits conversion of the names used by Murdock to those used on the map.

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Name Used [REDACTED]	Name Used on Map	Name Used [REDACTED]	Name Used on Map
ABARAMBO	ABARAMBO	Boloki	BANGALA
AKELA	AKELA	BUDJA	BUDJA
ALUR	ALUR	Budu	MABUDU
Amba	BAHAMBA	Bunda	BABUNDA
Aushi	BAUSHI	Buye	BABUYE
AZANDE	AZANDE	BWAKA	BWAKA
Babwa	ABABUA	Chokwe	TSHOKWE
Banda	ABANDJA		(BATSHIOKO)
Bangi	BALOI	Dinga	BADINGA
BANZIRI	BANZIRI	Holoholo	BAHOLOHOLO
Bashi	BANIABUNGO	Huana	BAHUANA
Bemba	BABEMBA	Hunde	BAHUNDE
Binza	MABINZA	KAKWA	KAKWA
Bira (Forest)	BABIRA	Kongo	BAKONGO
Bira (Plains)	BABIRA	Konjo	WANANDE

Name Used [REDACTED]	Name Used on Map	Name Used [REDACTED]	Name Used on Map
Kuba	BAKUBA	Ndoko	DOKO
Kumu	BAKUMU	Ngandu	BANGANDU
	(BAMKUTSHU	NGBANDI	NGBANDI
Kutshu	(DENGESSE	Ngelima	BANGELIMA
	(YAELEIMA	Ngombe	GOMBE
Lamba	BALAMBA	Nkundu	KUNDU
Lele	BASHILELE	Nyari	BANIARI
Lendu	BALENDU	Pende	BAPENDE
Lengola	WALENGOLA	Popoi	POPOIE
Lese	BALESA	Poto	BAPOTO
Lika	BALIKA	Rega	WAREGA
LOGO	LOGO	Ruanda	BANIARUANDA
LOKELE	LOKELE	Rumbi	BARUMBI
Luba	BALUBA	Sakata	BASAKATA
Lugbara	LUGWARE	Soko	BASOKO
LULUA	LULUA	Songe	BASONGE
Lunda	BALUNDA	Songola	WASONGOLA
Luwa	BALUA	Songomeno	BASONGO-MENO
Mamvu	MOMVU	Suku	BASUKU
MANGBETU	MANGBETU	Sundi	BASUNDI
Mbala	BAMBALA	Tetela	BATETELA
Mbesa	BOMBESA	TOPOKE	TOPOKE
MEDJE	MEDJE	Yaka	BAYAKA
Mittu	ABAKA	Yanzi	BAYANZI
MONGO	MONGO	Yeke	BAYEKE
Ndaka	BANDAKA	Yombe	BAYOMBE

After each main tribal name in the tribal summaries a geographic coordinate (02° N-20° E, for example) is given. This is the coordinate of the southwestern (lower left on the map) corner of the 2-degree square in which the tribal name is found.

A glossary of some of the terms most frequently used by [REDACTED] is given below.

Affines Those related by marriage.

Age-grade A group of persons of the same sex and approximately the same age having certain definite duties and privileges in common and constituting a division of a tribe or society.

- Atomism.....Independent action of the members
of a group or society.
- Avunculocal.....Relating to the residence custom
in which the wife leaves her
maiden home and the couple set up
housekeeping with or near a maternal
uncle of the groom.
- Brand tillage.....Slash-and-burn agriculture in
which the ground is cleared by
by slashing the brush, girdling
the trees, and burning as much
of the vegetation as possible.
- Bride service.....Rendering of services, for example
in agricultural labor, by the groom
to recompense his bride's parents
for the loss of their daughter, or
winning a wife by working, usually
agricultural labor, for the parents
of the bride before the marriage.
- Clan-barrio.....A clan that is confined to a ward
or comparable segment of a
community.
- Clan community.....A clan that occupies an entire
village or neighborhood.
- Classificatory brother.....Male relative whose blood rela-
tionship is more remote than that
of a brother (nephew, grandfather)
but whose importance in the kinship
system is equal to that of a brother.
Thus a classificatory mother
might have the genealogical rela-
tionship of aunt.
- Cross cousins.....The offspring of a brother and a
sister who are not married to each
other.
- Eleusine.....Type of millet. A small-seeded
annual cereal or grass.
- Endogamy.....The custom or law of marriage
within a specific group (in-marriage).
- Escheat.....The reverting or lapsing of one's

property to another person or persons when there are no heirs.

- Exogamy.....The custom or law of marriage outside a specific group (out-marriage).
- Extended family.....Two or more related families of different generations who live in a common residence or residence area under a single head.
- Levirate.....The custom or law of marriage of a widow to a brother of the deceased husband.
- Lineage chiefs.....Leaders whose chieftanship is inherited.
- Lupine.....Food plant of the pea family.
- Matriclan.....A group formed by a combination of matrilineal descent and matrilocal residence, that is, matrilineal related females, together with their husbands.
- Matrilocal.....Relating to the residence custom in which the husband leaves his boyhood home and joins his wife either in the household of her parents or in a new household in their vicinity.
- Matrisibs.....Kinship groups that have been organized by matrilineal descent, exclusively on the basis of relationship through males.
- Ortho-cousins.....The offspring of two brothers or two sisters. Also called parallel cousins.
- Patriclan.....A group formed by a combination of patrilineal descent and patrilocal residence; the male members of a patrilineage form the core, to which are added their wives from other lineages who have joined them in patrilocal residence.

Patrilocal.....Relating to the residence custom in which the wife leaves her maiden home and joins her husband either in the household of his parents or in a new household in their vicinity.

Patrilocal Extended family..A group comprised of a patriarchal head, his wife or wives, his unmarried sisters, his unmarried children, his married sons with their wives and children, and not infrequently, also his younger brothers or other male relatives with their offspring.

Patrisibs.....Kinship groups that have been organized by patrilineal descent, exclusively on the basis of relationship through males.

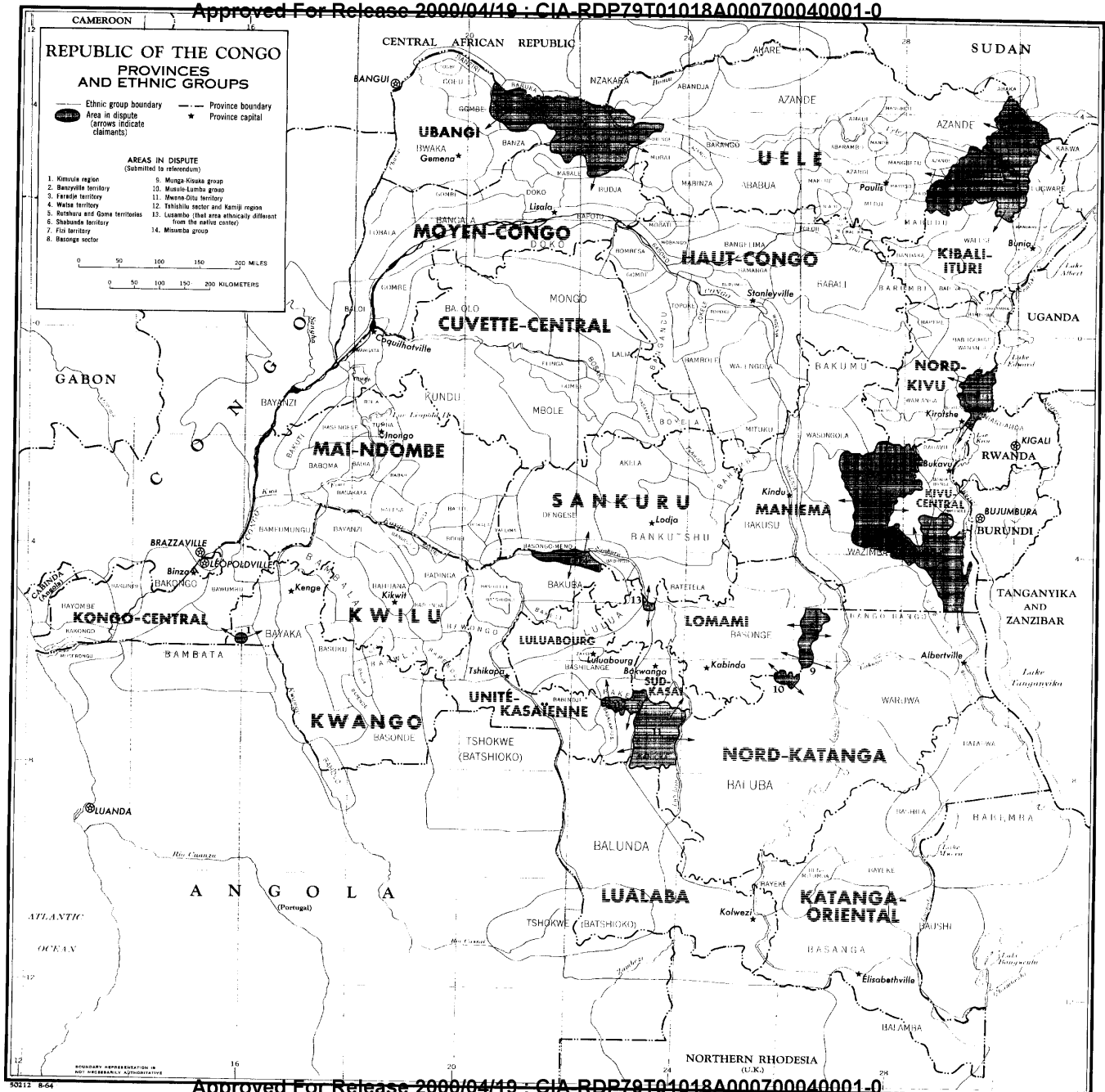
Sib.....A group related by blood.

Sibling.....One of two or more persons of the same parents--brother or sister.

Symbiosis.....The custom of mutual cooperation among dissimilar people existing together, especially when it is mutually beneficial.

Usufruct.....The right to use but not to own the land.

Wattle and daub.....Sticks intertwined with twigs or branches as a frame and held together by a sticky substance, usually mud.



ABABUA 02° N-24° E

Identification

The Ababua (Babua, Babwa, Bobua) are a Bantu tribe linguistically closely akin to the Bangelima. With the western Bakongo (riverine fishermen), they had a population of about 16,000 in 1924. One source includes them with the Balika (Lika, Malika, Walika), Mabali, Mabinza, and Mobenge in a "Babwa group." Another source includes them with the Babali, Balika, Bandaka, Bangelima (Mongelima, Ngelima), Bobati (Mobati), Bobenge (Mobenge), Bombo, and Mangbele in a "Babwa ethnic group." Two other sources do not distinguish the Bangelima but map the Bagbe, Bakongo, Balwama, Bangazulu, Bangingita, Bawenza, and Bayew (Boyeu) with the Ababua.

Basic Economy

Primarily agricultural, with brand tillage. Bananas are the staple crop, followed by maize and then manioc. Also grown are millet, sesame, eleusine, sweet potatoes, pumpkins, peanuts, and sorghum. Dogs, chickens, and a very few goats are kept. Hunting is important; fishing of lesser importance.

Sex Division of Labor

Men hunt and clear the fields. Women do all the remaining agricultural work and most of the fishing.

Property

Movable property is privately owned; the most important items are slaves and iron knives (used as currency). Cultivated land is owned by lineage chiefs and distributed among the women to till.

Inheritance is patrilineal. The eldest son inherits his father's fields and other property and must provide for his younger brothers; in default of sons, the heirs, in order are eldest brother, nephew, grandson.

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Social Stratification

Slaves outnumber freemen and are acquired by war, settlement of debt, and crime. The children of two slaves are half free; those of a slave and a freeman or freewoman are free.

Family

There are patrilocal extended families, which hold together until the last brother of the family head dies, when they break up into new patrifamilies headed by the eldest cousins.

Settlement Pattern

The community is an aggregate of hamlets protected by thick hedges at the sides and palisades with gates at the ends. Each hamlet consists of 10 to 30 huts arranged on both sides of a broad street with a clubhouse at either end. Most of the huts are round with cylindrical walls and conical leaf-thatched roofs supported by central poles, but occasionally dwellings are rectangular and have gabled roofs thatched with leaves, a reflection of Mangbetu influence. One source says the latter type is more common than the cone-cylinder type.

Community Organization

The hamlet is a localized lineage or patrilocal extended family. The aggregation of hamlets is a clan-community. Circumcision is practiced rarely and only under foreign influence.

Local Government

Each lineage has a head, and the lineage heads of a community form a council under a local headman.

State

Communities are grouped into districts and tribes under chiefs with considerable authority. Succession is patrilineal by eldest son of favorite wife; if no son, by a brother or nephew (including resident sisters' sons).

Warfare

Warfare is endemic and is waged for slaves and cannibalistic victims as well as for vengeance.

ABAKA 04° N-28° E

Identification

The Abaka are a part of the Mittu group. The shattered and depopulated tribes of the Mittu group are closely akin in language and culture to the Bongo and, like them, are of Central Sudanic linguistic stock. One source divides the Mittu group into the first three subgroups listed below. The Abaka are added as a fourth subgroup.

1. The Beli (Behli) and Sofi.
2. The Gberi (Behri) and the Mittu proper.

3. The Lori, Nyamusa (linguistically close to, if not identical with, the Lori), Moru Kodo (Moro Kodo), and Moru Wadi (Moro Wadi). The last two are not to be confused with the Madi, though the names Moru and Madi are often used interchangeably for both tribes, or with the Moru, with whom confusion is even commoner. They number in excess of 10,000.

4. The Abaka (Baka), numbering about 15,000 in 1947.

Another source also places the Biti (Bite, Bitu) and Wira in the Mittu group, and a third source adds the Baluba and Lehssi, but the affiliations of these tribes are not specified.

Basic Economy

Primarily agricultural. The principal crops of the Mittu group, according to one source, are sorghum, millet, eleusine, peanuts, and lima beans. In addition to the above, the Mittu raise some maize, sesame, sweet potatoes, and yams. Goats, dogs (eaten), and chickens (both eggs and flesh eaten by Abaka) are common, but there are very few sheep and no cattle among the Mittu. According to one source, cattle were formerly numerous among the Abaka but are lacking today.

Settlement Pattern

The Beli formerly lived in sizable villages (50 to 100 inhabitants) surrounded by circular stockades, but today they occupy much smaller hamlets. The hamlets are usually miles apart, but sometimes several are clustered closely together.

Community Organization

A Beli village is "inhabited by close relatives." Each Beli tribe is divided into a number of sections, subdivided into clans. Circumcision is not practiced.

State

Hereditary chieftainship is reported among the Abaka. The Beli, like the Nuba tribes, have rainmakers with great political authority.

Warfare

All tribes of the Mittu group have been severely harassed by the Azande, who slew and ate or enslaved them by the hundreds. They have also suffered from Arab oppression.

ABANDJA 04° N-24° E

Identification

The Abandja are a large nation belonging to the Eastern branch of the Niger-Congo linguistic stock. The component tribes, which speak sensibly different dialects, include the geographically isolated Banza, Gobu, and Yangere, which are not included in this discussion, and the following:

1. Langbwasse subgroup -- Langba, Langbwasse, Mbogu.
2. Dakpwa subgroup -- Dakpwa, Gbaga, Gbi.
3. Main Abandja group -- Bada, Banda, Belingo, Bende, Bongo, Bria, Brou, Bugu (Bubu, Mbubu), Buka, Djeto, Gbaba, Gbwamba, Gundu, Ka, Kana, Kpota, Kpya, Lagba, Linda, Mamba, Mbala, Mbele, Mbi, Mono, Ndere, Ndi, Ndokpwa, Ngapu, Ngawo, Ngola, Pagwa, Tagbwali, Tambago, Togbo, Vedere, Vora, Wada, Wassa, and Yakpwa.

Basic Economy

Primarily agricultural, with hoe cultivation and shifting tillage. The staple crop is sorghum; manioc is an additional staple in the south. These are followed in importance by sweet potatoes, peanuts, sesame, and bananas. Other crops are maize, yams, taro, eleusine, earth peas, and beans. Lesser crops include pearl millet, saccharine sorghum, okra, Jew's mallow, peppers, rice, melons, gourds, cotton, and tobacco. Goats, dogs, chickens, and occasionally sheep are kept, but no cattle. There is little fishing, but hunting is important. Termites are collected, and a little smoked fish is traded with the Yakoma and other riverine tribes.

Sex Division of Labor

Men hunt and clear land, but women do the bulk of the cultivation and fishing. Young men do agricultural bride service.

Property

Land is owned collectively, but individual men (never women) acquire usufruct rights by bringing a plot of land under cultivation. There is no native money.

Inheritance is patrilineal -- by brothers and sons, according to one source; by sons, with eldest son inheriting hunting rights, according to another source; and by brothers, according to a third source.

Social Stratification

Slavery is general and strictly nonhereditary.

Family

The residential unit is a polygynous family occupying a compound in which the houses are arranged in a circle around a central court.

Settlement Pattern

The Abandja live in neighborhoods of dispersed homesteads, each consisting of 3 to 10 huts, according to one source; of a cluster of huts rarely housing more than a dozen adults, according to another source; or of 4 to 10 huts surrounded by plantations according to a third source. An additional authority reports that the Bugu live in large villages of 500 to 1000 huts. The dwellings are round with low cylindrical walls of beaten earth (pseudo-beehive) and straw-thatched conical roofs, each supported by a central post and extending nearly to the ground.

Community Organization

The local group is definitely a patrilocal clan-community. Boys are circumcised at ages 12 to 14, and some girls are excised. There are graded secret societies.

Local Government

Each community has a headman or clan chief with little authority. Succession is patrilineal -- by younger brother, then eldest son.

State

There is no indigenous political integration above the local level.

Warfare

Intervillage warfare for slaves and women is endemic. The Abandja formerly took the heads of slain enemies as trophies. Only one source mentions cannibalism, which he says occurs mostly with slain enemies and occasionally with condemned criminals.

ABARAMBO

02° N-26° E

The Abarambo (Barambo), with whom are tentatively included the Amadi (with almost no information) and the Duga, number about 50,000 and are reported to resemble the Mangbetu in culture. The Amadi live partly in the midst of the other Abarambo and partly in an enclave in Mangbetu country to the east. Linguistically the Abarambo are said to be akin to the Azande and Badyo, who belong to the Eastern branch of the Niger-Congo linguistic stock, but available information gives no indication of close affiliation with these or any other tribes of the region. Two 1953 sources treat the language of the Amadi as distinct from all others in the area.

Basic Economy

Primarily agricultural. The principal crops are bananas, manioc, sweet potatoes, sesame, and eleusine, but millet (possibly sorghum), maize, peanuts, yams, and pumpkins also are grown. Dogs, a fair number of goats, numerous chickens, and a very few ducks are kept. Fishing is important on the rivers, whose "Bakango" (Kongo) inhabitants exchange fish with the inland dwellers for agricultural products. Hunting is important, and termites are collected as a delicacy. There are markets.

Sex Division of Labor

Agricultural work is done mainly by women.

Property

Necklaces of dogs' teeth are highly prized. Iron money is used; it is shaped like a figure 8 with appendages at the top and bottom.

Social Stratification

A few slaves are kept.

Family

Each polygynous family occupies a separate homestead.

Settlement Pattern

The local community is a neighborhood of scattered home-

Settlement Pattern (Cont.)

steads, each surrounded by plantations. Dwellings are normally round, with low cylindrical walls of mud and conical thatched roofs, but rectangular huts with gabled roofs are occasionally found in consequence of Badyo influence.

Community Organization

Patrilocal clan-communities are probable, since sibs are reported to be territorially distinct. Boys are circumcised at ages 6 to 10. Secret societies exist.

Local Government

There are local headmen with little influence.

State

The Abarambo were subjugated by the Azande. They have sizable chiefdoms modeled on the Azande pattern, which are believed to be of recent origin. The chiefs have rainmaking functions.

Warfare

Vengeance feuds are common. Cannibalism was formerly prevalent, enemies killed or captured in war being eaten.

AKELA 04° S-22° E

Identification

The Akela nation is referred to as the Southeastern division of the Mongo nation by one authority. He reports their population as between 125,000 and 150,000 whereas another authority gives it as 24,000. The first authority includes four tribes, the first two definitely under the joint name of Bakutu (not to be confused with the Kutshu or with the Wankutshu group of Batetela); the latter two as speaking languages related to the first two:

1. Akela (Bakela, Ekela, Ikela, Kela).
2. Yela (Boiela, Boyela), reported by one source as related to the Bangandu.
3. Balanga, with the Bakuti and the Ngombe of the Kindu, in the Lamami sector of the Kindu territory.
4. Bambuli (sometimes called Bambole), late arrivals with a somewhat distinct dialect.

Basic Economy

Primarily agricultural, with manioc the staple, followed by bananas and among the Akela also sweet potatoes. Dogs, goats, and chickens are kept by the Akela but are not used for food. Hunting is extremely important among the Akela, much less so among the Yela, for whom most of it is done by dependent Twa Pygmies. Fishing is done in the dry season but is of secondary importance except on the larger rivers.

Sex Division of Labor

Men hunt and clear land. Women do the rest of the agricultural work and all the fishing (at least among the Akela).

Property

Knives, copper rings, and spearheads are important forms of property. The Akela also use dogs for money. There are slaves.

Inheritance is patrilineal (specific data only for the Akela). The preferred heir is eldest son, then brother, then brothers'

son; he gives some of his inheritance to other members of the family. Only males inherit property.

Social Stratification

Slaves are classed (by the Yela at least) as hereditary, captive, and purchased; the Akela also capture and purchase slaves. A freeman may marry a slave woman, but a freewoman (among the Yela at least) may not marry a slave man. The children of a freeman and a slave woman are free; those of two slaves are slaves among the Yela but apparently are free among the Akela.

Family

Among neither the Akela nor the Yela is it clear whether the polygynous or the patrilocal extended family is the norm. The latter is probable.

Settlement Pattern

The Akela community is a semipermanent village with dwellings built along one side of a street and the hut of the headman in the center; the huts are rectangular and have gabled roofs. The Yela community consists of a number of hamlets located close together, each hamlet occupied by a group of related families.

Community Organization

The Akela settlement is probably a patrilocal clan-community. The Akela practice circumcision. Among the Yela a clan is said to occupy a community, and subclans or groups of related families inhabit the constituent hamlets. The members of a clan reportedly have a common, presumably patrilineal, ancestor.

Local Government

Each community is ruled by a headman, honorific rather than despotic, and a council of elders. Among the Yela these are probably the patriarchal heads of the constituent hamlets; for both the Akela and the Yela a hierarchical patriarchal organization is reported. Succession is patrilineal. Among the Akela the eldest son succeeds a younger brother when the younger has no sons. Among the Yela succession is said to be by seniority, but there is no indication of whether a

son or brother is preferred; in any event, a sister's son succeeds only in default of male patrilineal heirs.

State

Each Akela village is reported to be politically autonomous, though there were paramount chiefs before the tribe was forced to migrate to its present location. The Yela have two paramount chiefs, each descended from a traditional ancestor -- one by a son of his first wife and the other by a son of his second wife; there are 15 subtribes; 9 ruled by the descendant in the senior line, 6 by that in the junior line. The rule of succession is the same for paramount chiefs as for village headmen (see Local Government above).

Warfare

War was formerly endemic among the Akela, for defense and the capture of women and slaves; no data are available on the Yela. Neither tribe is cannibalistic.

ALUR 02° N-30° E

Identification

The Alur (Aloro, Alourou, Alua, Alulu, Lour, Lur, Luri) are a member of the Luo cluster of tribes, which belong to the Nilotic section of the Southern branch of the East Sudanic linguistic stock. They number about 200,000 overall; no figure is given for the Alur population in the Congo.

Basic Economy

Primarily agricultural. The staple crops are sorghum (in lowlands) and maize (on plateau), but eleusine, sesame, and sweet potatoes also are important, and peas, beans, and bananas are moderately so. Millet, taro, yams, manioc, pumpkins, and peanuts (recently developed) are grown sporadically. Livestock were plentiful until reduced in number by raids and rinderpest (cattle plague). Many cattle were kept (and milked); also many goats, fewer sheep, numerous dogs (some used in hunting), a few cats, and many chickens (not eaten). Considerable hunting is done, and fishing is extremely important on Lake Albert; dried fish is traded to the Balendu for grain and goats.

Sex Division of Labor

Men tend livestock, hunt, and prepare soil. Other agricultural work is done by both sexes. One source says men sow and women weed; another says that women assist men, especially in planting and harvesting.

Property

Livestock are the principal possessions, and there are also dugout canoes. Land is common property under the administration of the local chiefs. Use rights are gained by cultivation.

Inheritance is patrilineal -- by eldest son, who is obliged to provide for his brothers. In default of sons, widows and daughters inherit. One source says in one place that the son is heir, in another the eldest surviving brother.

Social Stratification

Slaves are mentioned incidentally. One source reports a division into noble and commoner sibs.

Family

The polygynous family is a residential unit, occupying a compound, but a settlement is typically a patrilocal extended family, with sons working for and obedient to their fathers even after marriage.

Settlement Pattern

Although there are some sizeable concentrated villages, the typical community is a neighborhood of dispersed hamlets, each consisting of about a dozen huts grouped in compounds around a central plaza. The entire settlement is sometimes surrounded by a hedge. Dwellings are of two types: 1) huts with cylindrical mud walls and conical straw-thatched roofs in the central and northwest part of the tribal area and 2) beehive or hemispherical huts constructed of bamboo and guinea grass, in the south and east.

Community Organization

A hamlet is normally occupied by a patrifamily, the hamlets of a community being inhabited by descendants of a single ancestor. Patrilocal clan-communities are thus normal. Age-grades are not mentioned in any sources. Lower incisors are removed without any special ceremony at ages 10 to 12.

Local Government

The community is organized under a headman, who has judicial and rainmaking functions and is assisted by a council of elders. Succession to all political offices is patrilineal -- by eldest son.

State

The Alur country is politically organized into a large number of districts (presumably communities) under petty chiefs or headmen. These districts formerly were aggregated into three or four petty states under paramount chiefs, but many of the petty chiefs now are independent. Chiefs and headmen receive first fruits and tribute.

Warfare

Cannibalism is not practiced.

AZANDE 04° N-24° E, 04° N-26° E, 04° N-28° E,
 02° N-24° E, 02° N-26° E, 02° N-28° E

Identification

The Azande (Asandeh, Niam-Niam, Sande, Zande) are a large nation, numbering about 750,000 in 1949, of whom some 25,000 reside in French Equatorial Africa, some 200,000 in the Anglo-Egyptian Sudan, and some 500,000 in the Belgian Congo. The Azande have conquered, ruled, or strongly influenced the Abarambo, Amadi (Amago, Aogo, Madi, Madyo), Babukur, Bangba, Kare, Mundu, Ndogo, and Pambia (language practically identical to that of Abarambo). The Abandja, Mangbetu, Momvu, and Ngbele remained politically independent. There are a few Aka Pygmies in the extreme southern part of Azande territory.

Basic Economy

Primarily agricultural, with brand tillage and shifting cultivation. Crop rotation is practiced, but no fertilization. The staple crop is eleusine. Second in rank are maize, sweet potatoes, manioc, peanuts and bananas (especially in the south). Lesser crops include sesame, beans, peas, pumpkins, sorghum, millet, yams, red peppers, cucumbers, and gourds. Mangoes have been introduced within the past 20 to 30 years. The Azande also cultivate pigeon peas (*cajanus*), squash, okra, watermelons (seeds used for oil), sugarcane, taro, Jew's mallow, jute (*Corchorus olitorius*), red sorrel (*Hibiscus sabdariffa*), papayas, pineapples, tobacco, and small quantities of rice, yergan (*Cucumeropsis edulis*), onions, earth peas (*Vozandzeia*), *Coleus dazo*, and cotton. The beans are gram beans (*Phaseolus mungo*). One source also mentions cow peas, upland rice, lima beans, and guavas. Dogs are kept for hunting and food, and a few chickens for divination but not for food. Cattle, sheep, and goats are lacking. Hunting is done with nets, pitfalls, and fire drives and is fairly important. Fishing, done with weirs, basket traps, and poison, is of relatively little consequence. Wild seeds, roots, fungi, caterpillars, land crabs, frogs, snails, and quantities of termites are gathered.

Sex Division of Labor

Men hunt, clear land, assist women in harvesting eleusine, and fish but the bulk of the agricultural work and fishing is done by women.

Property

Theoretically land is owned by chiefs, but actually individuals acquire heritable usufruct to a plot by bringing it under cultivation. The principal movable wealth is in iron hoes and spears.

Inheritance is patrilineal, but sources differ as to the order of precedence.

Family

The normal residential unit is a polygynous family, often including aged relatives, unmarried siblings, and newly married sons not yet established in independent homesteads.

Settlement Pattern

The Azande typically live in neighborhoods of polygynous family homesteads scattered at intervals of 100 to 300 yards. Provincial governors usually occupy concentrated hamlets, and paramount chiefs live in villages of several hundred people (families and retainers). Dwellings are round and have conical thatched roofs and walls of puddled mud. The arrangement of homesteads may be straggling, circular, or oval.

Community Organization

The local community has considerable cohesion, as its inhabitants are usually related. A commoner chief or "deputy" and his followers (normally kinsmen) form a local clanlike nucleus, but several sibs are normally represented in one community. Boys are circumcised at ages 6 to 10, but this custom was introduced relatively recently from the south via the Abarambo and Mangbetu. There are secret societies, but age-grades are lacking.

Local Government

The local leader is the commoner chief or "deputy" in a community. Some communities may have more than one chief.

State

The Azande nation is united by common political institutions and language but is divided into a number of tribes under paramount chiefs or kings, whose authority is based upon conquest. Under the paramount chiefs are provincial

State (con.)

governors, usually the younger brothers or sons of paramount chiefs, and occasionally there are district subchiefs under the governors. Headmen are appointed, or more often confirmed in office, by the provincial governors as deputies. Paramount chiefs are always, and provincial governors nearly always, members of the ruling sib Avungara tribe. The political system is practically identical to that of the Mangbetu. Succession to chieftainship is patrilineal, usually by eldest son or by another son selected by his father, but wars among sons over the succession are common. The existence of political groups reveals tendency to subdivide; provincial chiefs often break off, especially at the time of succession to the paramount chieftainship and embark on careers of conquest and state formation on their own. Chiefs receive from their subjects field labor, military service, homestead, construction, a share of all game killed, all ivory, court dues, and various presents.

Warfare

The Azande were formerly exceedingly warlike. Each chief had a standing army of unmarried warriors, who lived in special huts near his compound and who engaged in wars of conquest and wars for slaves and booty. Warfare was both intratribal and intertribal. The Azande were the scourge of other aboriginal tribes over a wide area, and they successfully resisted the disintegrating pressure of the Arab slave traders who shattered the tribes to the north. Cannibalism was prevalent but was largely confined to eating the flesh of valorous enemies killed in combat.

BABEMBA 10° S-28° E

Identification

The Babemba (Awemba, Ayemba, Bemba, Muemba, Wabemba, Wawemba, Wemba) are a Bantu tribe numbering about 150,000 in 1951. The Babemba are akin to the Balamba, Bisa, Kadone, Lala, and Luapula and are sharply distinct from the Chewa and Tumbuka and from the Lungu and Tabwa.

Basic Economy

Primarily agricultural, with brand-tillage and simple crop rotation. The staple crop is finger millet followed by sorghum and manioc. Lesser crops include millet, maize, haricot beans, cow peas, earth peas, squash, rice, yams, peanuts, peas, peppers, coleus, pumkins, manioc, sweet potatoes, cucumbers, gourds, watermelons, and tobacco. Honey is gathered. The oil palm does not occur in Babemba territory. Animal husbandry is insignificant. Because of the tsetse fly there are no cattle except those obtained on raids. Dogs, chickens, pigeons, and a few goats and sheep are kept. Hunting is unimportant, though popular, but fishing is of considerable significance. There is no organized trade or markets.

Sex Division of Labor

Men clear land, hunt, and do most of the fishing (women catch small fry). Both sexes plant and hoe. Women harvest and do most of the gathering, but men gather honey.

Property

Theoretically land belongs to the district chief, but actually any of his subjects is free to clear new land with his permission. The individual usufruct (there is no sale of land), which is heritable and endures after use, ceases until it is clear that the plot will not be reoccupied.

Inheritance is matrilineal -- by eldest brother, then eldest sister's eldest son -- but is unimportant, since a man leaves only his hereditary bow (a woman leaves her girdle) and a house and garden that will soon revert to bush. "Positional succession," however, is important. Every person of importance is succeeded in whatever position he or she may have achieved in life by one heir (matrilineal), who acquires his guardian spirit, or his name, and his status.

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Social Stratification

One source mentions the existence of chiefs, nobles, and commoners. War captives and condemned criminals were formerly enslaved. Slave status was hereditary according to one source and nonhereditary according to another.

Settlement Pattern

Villages are shifted every 4 to 5 years. They are compact agglomerations of 30 to 50 huts -- cone-cylinder in shape, with mud walls. There are clubhouses at either end of a village. Chiefs' villages are the largest and are often divided into quarters.

Community Organization

The village unit is usually a matrilineal kinship group. A settlement begins with a man of influence who receives permission from his chief to remove his extended family to a new site. The headman's sons gradually leave, and he is joined by his sisters (divorced, widowed, or tired of married life) and their married daughters, sometimes also by some of this wife's relatives, occasionally by a brother, and eventually by his sisters' sons. The result is an approximation to an avunculocal clan-community. Circumcision is not mentioned in available sources.

Local Government

Each village has a headman, succeeded by a brother, then a sister's son. He directs economic activities, prays at the village shrine, and organizes tribute payments.

State

The Babemba have a central tribal state with a divine king who combines religious with secular functions. He has a stool as a sacred relic, supervises the maintenance of a sacred fire in a special hut, and acts as supreme judge. Succession is matrilineal -- by seniority. A king on the verge of death formerly was strangled. The king's mother has her own territory and plays an important part in councils. The king himself heads a central district around the capital, where he is advised by a council of 30 to 40 hereditary titled officials, each with specialized court functions and jurisdiction over a district near the capital. The whole country is divided into provinces headed by superior chiefs originally

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State (con.)

derived from the royal (Crocodile) family; each chief has his own court, capital, and specialized executive officials and exacts tribute, services, and forced labor from the villages under him. Some have appointive subchiefs under them -- occasionally their sons. Succession to offices that are hereditary is matrilineal except in a few districts where the ruler originally gave the post to a son; these offices are regularly transmitted to sons on the theory that they are held as gifts. The king maintains a corps of spies.

Warfare

Although warlike, the Babemba are raiders rather than conquerors. They take the heads of slain enemies as trophies (live victims become slaves) but apparently do not practice cannibalism.

BABIRA (FOREST) 00° - 28° E

Identification

The Babira (Babeyru, Babila, Babire, Baburu, Bagbira, Bavera, Bavira, Bira, Wabira, Wawira), embracing the Forest Babira, Bapere (Babili, Bapili, Pere, Peri), and Plains Babira (described under Babira (Plains)), are a Bantu nation numbering 44,000 in 1947, of whom 4,000 were Bapere. The language is closely akin to that of the Bakumu and Walengola. There are Mbuti (Bambuti) Pygmies in parts of Babira territory. Despite cultural differences attributable to different environments, the Forest Babira and Plains Babira are essentially one people.

Basic Economy

Primarily agricultural, with brand tillage and hoe cultivation. The staple crop is bananas, but maize and manioc also are important, and some sweet potatoes, beans, pumpkins, peanuts, taro, and rice are grown. Goats, dogs, and chickens are kept, but no cattle. Hunting and fishing are left almost entirely to the Pygmies.

Property

Land is held in heritable usufruct without right of sale. Iron implements are used as money.

The widow receives half of a man's property, the rest being divided among the children.

Social Stratification

There are dependent Pygmy hunters, but slavery, classes, and castes do not exist.

Family

The household unit apparently is an independent polygynous family.

Settlement Pattern

A village consists of a double row of about 20 long rectangular houses on either side of a single street and usually a spirit house on piles. The dwellings have plank walls and roofs thatched with leaves or straw. There

Settlement Pattern (con.)

are occasionally beehive huts like those of the Plains Babira.

Community Organization

Each village is said to be inhabited by the members of one clan and presumably is a patrilocal clan-community. Circumcision is practiced by both the Bapere and the Forest Babira -- the latter at the age of 6 but one source indicates that the custom is comparatively recent.

Local Government

There are clan chiefs with slight authority and councils of elders which one source ascribes to Belgian influence. The Bapere have traditional headmen.

State

No political organization transcends the local level.

Warfare

Cannibalism of enemies killed in battle was formerly practiced. Warfare was common, often caused by intervillage feuds arising over attacks on women.

BABIRA (PLAINS)

00° - 28° E

Identification

The Plains Babira are a branch of the Babira proper (see Babira (Forest)). They must have split off from the Forest Babira relatively late, for one source reports that the Hima were already pasturing cattle on the plains when the Plains Babira arrived.

Basic Economy

Primarily agricultural, with brand tillage and hoe cultivation. The staple crop is sorghum, but maize, sweet potatoes, and sesame also are important. Bananas and manioc, staples of the Forest Babira, are relatively insignificant. Some yams, haricot beans, peanuts, gourds, sugarcane, rice, tobacco, and tomatoes (recently introduced) also are grown. Cattle are rare because of disease, and where found are usually herded by Hima. Goats, dogs, and chickens are kept. Cows and goats are milked, and butter is made. Some fishing and considerable hunting are done. Trade is of some importance, and there are markets.

Sex Division of Labor

Men clear land, prepare the fields, and hunt. Women sow. Both sexes cooperate in harvesting.

Property

Each family holds in heritable usufruct, without right of sale, the plots of land allotted by the headman.

Inheritance is patrilineal.

Social Stratification

Slavery, castes, and social classes have never existed.

Family

The people live in scattered compounds of 3 to 6 huts each, suggesting polygynous rather than extended families.

Settlement Pattern

The Plains Babira usually live in neighborhoods of dispersed family compounds, though a few settlements follow a long narrow pattern. Houses are mainly of beehive type -- sticks set in the ground in a circle, bent and tied together, supported by a central post, and thatched with leaves. A few huts are of cone-cylinder construction, but no dwellings are rectangular.

Community Organization

Each settlement presumably is a patrilineal clan-community. Circumcision has not been practiced until very recently, and clitoridectomy (female circumcision) is customary.

Local Government

Each household is essentially autonomous. The Belgians introduced local headmen, with succession by eldest son, and councils of elders.

State

Autonomous communities are traditional. Sometimes several local clans unite, however, to form larger territorial units, and on the margins of the country alien rulers (Balesa or Balendu) have imposed paramount chiefs.

Warefare

Cannibalism of slain and fattened captured enemies was formerly practiced.

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BABUGOMBE WANANDE

02° S-28° E

See WANANDE

BABUNDA 06° S-18° E

Identification

The Babunda (Ambundu, Ambunu, Ambuun, Babounda, Babundu, Bambunda, Bunda, Mbunu) are a Bantu nation which, according to one source is an offshoot of the Kimbundu of Angola. Murdock lists the Banbunda as a subtribe of the Bandinga.

Basic Economy

Primarily agricultural. Millet is the staple crop, but a little manioc, maize, and hemp also are grown. Domestic animals include goats, pigs, dogs, cats, and chickens. Milk is not used. Fishing is mentioned by one source and there is a very little hunting (with dogs). Trade is very important, and markets are large.

Sex Division of Labor

Men cut and clear land, but women do all other agricultural work. Both sexes fish -- women in small streams, using baskets; men in rivers at night, using flares and bows and arrows.

Property

Livestock are used as currency. Land is owned by the clan-community, individuals having usufruct in cultivated plots.

Inheritance is matrilineal. One source says the heir is the eldest surviving brother, then the eldest sister, and then the eldest sister's eldest son, but another source denies that siblings inherit and states that the heirs are sisters' sons.

Social Stratification

One source reports three social classes: freemen (mbwil), free descendants of slaves (ingwil), and slaves (oso). Slaves are obtained through capture in war, purchase, or settlement of debt. A man may not marry his own slave. The child of a slave woman belongs to her sib if the father is also a slave, but to the father's sib if he is free.

Family

The normal residential unit is an independent polygynous family.

Settlement Pattern

The local group is a neighborhood of dispersed homesteads, each apparently occupied by a polygynous family. Each community also has a special house for travelers and unmarried men. Dwellings are square and have palm-leaf walls and pyramidal thatched roofs.

Community Organization

The neighborhood is an avunculocal clan-community, with marked solidarity. Settlements reveal a strong tendency to subdivide; a wealthy man -- with his wives, slaves, and a few relatives and their families -- often breaks off and founds a new settlement.

Local Government

Each settlement has a headman. Succession is matrilineal, by younger brother or eldest sister's eldest son.

State

One source reports that each community tends to be politically autonomous but that a rich chief sometimes forms a peace group by giving a cannibalistic feast to the headmen of neighboring settlements, thereby binding them to refrain from future slave raids against each other. Another source, however, reports that the Babunda have three sacred paramount chiefs, who are primarily religious figures, and that under each there are districts or subtribes with their own families.

Warfare

The Babunda are extremely warlike. There are frequent raids between settlements, even of the same district. Cannibalism is sporadic among the Babunda on the Lubue River, absent among those on the Alela River.

BABUYE 06° S-28° E

Identification

The Babuye (Babudjue, Babui, Babuyu, Bubui, Buye, Wabudjwe, Wabuyu), who are also called Hemba, Juba-Hemba, and Waruwa, are a group of "Balubaized" Bantu tribes whom one source regards as basically non-Baluba. They embrace the Babuye proper, the Goma (Wagoma) in the northeast, the Kalanga (Bakalangani, Bakananga) adjacent to the Goma, the Kunda (Bakunda) in the east and the Lumbu (Balumbu) in the southeast. The Baholoholo, Bwile, and Hombo are reported to be culturally akin.

Basic Economy

Primarily agricultural, with brand tillage. The staple crop is manioc, but beans, peas, sweet potatoes, peanuts, maize, eleusine, sesame, and a very little millet also are grown; no bananas. Domestic animals include goats, sheep, pigs, dogs, chickens, and pigeons. Cattle and horses are not kept, and milk is not used. Hunting and fishing are apparently of some importance, and some gathering is done.

Sex Division of Labor

Men hunt, fish, and clear land. Women catch small fish, collect wild plants and small animals such as rats, and do all agricultural work after the land is cleared.

Property

Clan lands are mentioned in the literature. Inheritance is matrilineal -- by mother's brother, then brother, then sister's son.

Social Stratification

The Babuye enslave war captives often marry their women. Freemen reportedly are divided into social classes as follows: royalty (paramount chiefs), retainers ennobled by royalty, a petty aristocracy (the "elders" of villages), and ordinary commoners.

Family

The normal residential unit is a polygynous family.

Settlement Pattern

Villages are compact and those with chiefs belonging to the ruling class are often large. Settlements are not palisaded, but those of the Goma are built along the crests of ridges for defense. Dwellings are square and have pointed pyramidal roofs. Each village has a bachelors' house, where boys live before puberty.

Community Organizations

Mention in the literature of clans and clan-lands suggests the possibility of avunculocal clan-barrios.

Local Government

Each village has a headman, appointed by the paramount chief, and a prestige group of elders.

State

There are paramount chiefs, who appoint lesser chiefs and headmen. Succession is matrilineal.

Warfare

The Babuye were formerly warlike but did not practice cannibalism. They frequently raided the Goma.

BADINGA 06° S-18° E

Identification

This group includes two subtribes of one tribe -- the Badinga (Baringa, Dinga) and the Dzing (Badzing) -- and three related tribes -- the Lori (Alwer, Baloli, Balori), Ngoli (Angul, Bangodi, Bangoli, Bangudi, Bangula), and Nzari (Bandzadi, Bandzola, Banjaki, Banzari). Two sources say all are of common origin.

Basic Economy

Primarily agricultural, with brand tillage. Manioc is the staple crop, followed by bananas and maize. A fair quantity of peanuts and sweet potatoes is raised, but no rice. One source mentions millet. Chickens are common, and goats (not milked), dogs, cats, and pigeons are kept. There are believed to be no cattle, sheep, or pigs although one source says pigs are common. Hunting is very important, fishing less. Larvae, ants, wild fruits, honey, and palm nuts (important for trade) are collected.

Sex Division of Labor

Men hunt, tend animals, and clear land. Women do all other agricultural work and fish (though men may use harpoons, perhaps for large river animals).

Property

Native money consists of shells; metal bars are also used. Land is owned by clans. Individuals have usufruct to plots that they clear for agriculture. Inheritance is matrilineal -- by mother's brother, then younger brother.

Social Stratification

Slaves, who are not numerous, are acquired in war, by purchase, or through settlement of debt. Unlike freemen, slaves have no independent sib membership but observe the totemic taboos of their masters. Children of a slave father and free mother are free.

Family

The normal family is assumed to be polygynous, but there may be an extended family organization.

Settlement Pattern

Villages are moved every 5 or 6 years. They are composed of about 50 dwellings arranged on both sides of a street and about 5 yards apart. They are not palisaded. The huts are rectangular and among the Lori (but not the Badinga), are elevated on piles. Both Badinga and Ngoli houses have open front ends, three walls of horizontally laid palm ribs (a sort of lattice), and gabled roofs thatched with palm.

Community Organization

The village is possibly an avunculocal clan-community, possibly segmented into clan-barrios, possibly neither. Data are not specific.

Local Government

Each village has a headman, succeeded by a sister's son. "Hamlet chiefs," who may be heads of clan-parrios, are mentioned by some sources.

State

The Dzing have a single paramount chief, who rules over local chiefs, who in turn rule over hamlet chiefs. Local chiefs presumably are the headmen of villages.

Warfare

Warfare is not uncommon. The Dzing have fought the Ngoli and have waged defensive wars against the Bashilele and Basongo-Meno. Slave raids are also conducted. The Ngoli and at least some of the Badinga are cannibalistic.

BAHAMBA 00° - 28° E

Identification

The Bahamba (Amba, Awamba, Baamba, Bamba, Bambwa, Buamba, Wawamba) are a Bantu tribe on the Congo-Uganda border. About half of the Bahamba population lives in Bwamba, Uganda. The population of Bwamba was about 30,000 in 1948; this figure included about 8,000 Konjo, about 50 Pygmies, about 1,000 to 1,500 Vonoma (a Bantu group), a few hundred Mvuba (a Mombu tribe), and about 3,000 Hima. The Bahamba comprise two groups, who live interspersed: (1.) the Bulibuli or Bahamba proper, whose language is akin to Babira, and (2.) the Bwezi, who are somewhat more numerous and whose language is close to Toro.

Basic Economy

Primarily agricultural, with brand tillage and hoe cultivation. The staple crop is bananas, followed by manioc, sweet potatoes, maize, and millet. Other crops include peanuts, beans, pumpkins, taro, and yams. Important cash crops are coffee, cotton, and dry rice (recently introduced). Hunting is very important, fishing slightly less. Cattle are lacking, but goats, sheep, dogs, and chickens are numerous.

Sex Division of Labor

Men hunt, fish, herd, and clear land. They also grow cash crops, especially coffee but women do most of the cultivation. Women trade; then obtain iron and salt from the Toro via the Konjo, and they trade agricultural products to the Hima or Tuku in exchange for meat and fish.

Property

There is no money. Goats are the chief movable property. Land is owned in principle by the village, but individuals acquire heritable usufruct by clearing a plot (right not lost by reversion to forest).

Inheritance is patrilineal -- by sons, then brothers.

Social Stratification

Slavery is absent. Bands of Pygmies attached to Bahamba groups are looked down upon; they enjoy a symbiotic relationship with the Bahamba, however, trading meat for iron implements and agricultural produce.

Family

Polygynous family household are the norm. Small patrilocal extended families, consisting of the families of a father and married sons, are corporate groups and sometimes, but not always, residential units; a hamlet is often a patrifamily.

Settlement Pattern

The local group today is commonly a cluster of hamlets, each consisting of 1 to 10 huts and apparently normally occupied by a small extended family. The population of a local group ranges from 50 to more than 300. The original settlement pattern was a compact village consisting of two rows of houses along each side of a broad street or plaza with a men's house at either end or near the center. Such villages were protected by a dense hedge along the sides and by palisades and a wooden gate at either end. The dwellings are round with cylindrical plank walls and conical roofs thatched with grass (in the east) or leaves (in the west). One source, however, reports beehive huts with thatched roofs extending to the ground and a recent shift to rectangular houses with thatched roofs and walls of wattle and daub.

Community Organization

A settlement is a patrilocal clan-community, that is, a localized major patrilineage, with exceptions due to variations in residence. The villages of a sib normally are not contiguous. The plots of land held by an individual are scattered in various parts of the settlement.

The Bahamba like the Konjo but unlike the Toro, practice circumcision. Circumcision takes place at intervals of about 15 years.

Local Government

Early sources report a clan chief or headman, who distributes the land, and a council of elders. One source denies the existence of any chiefs or headmen and reports that authority is vested in a local council of old men.

State

There is no political integration above the local level. Today, however, the Bahamba of Uganda are part of the kingdom

State (con.)

of Toro, and are administered by a chief appointed by the Toro government.

Warfare

Blood vengeance and feuding among settlements of different sibs were formerly common. Cannibalism is reported by the older sources.

BAHOLOHOLO 08° S-28° E

Identification

This tribe, of Bantu speech, is designated variously in the literature as Baholoholo (Bahorohoro, Holoholo, Wahorohoro, Wahorohorro). Guha (Bagua, Baguha, Vuaguha, Waguha), and Tumbwe (Batumbwe, Watombwa, Watumbwe). One source equates it with the Kasanga (Bakasanga), a "Balubaized" tribe.

Basic Economy

Primarily agricultural, with some hunting and fishing. The staple crop is sorghum. Cattle are owned by chiefs; trading is important.

Sex Division of Labor

Agricultural work is done by women with the assistance of men (possibly only clearing the land).

Property

Land belongs to the person who brings it under cultivation. Slaves, money, and at least some cattle are owned.

Inheritance is matrilineal, the order of preference being mother's brother, eldest brother, eldest sisters' eldest son, then females in the same order.

Social Stratification

There are slaves and freemen. Slaves are obtained by purchase from the Luba, by capture in war, through crime, and in settlement of debt. A freeman may marry a slave woman. The children of slaves are free.

Family

Whether the normal family is polygynous or extended is not known, but the latter is suggested by the rule of property inheritance.

Settlement Pattern

Villages consist of a double row of beehive dwellings with the dwelling of the headman at one end.

Community Organization

Avunculocal clan-communities may exist.

Local Government

There are hereditary local headmen with limited authority, assisted by a council of elders. Order of succession is brother, then sister's son.

State

There is no indication of political integration above the village level.

BAHUANA 06° S-18° E

Identification

The tribe is variously called Baguana, Bahuangana, Bahuana, Bahugana, Bahungana, Bauangana, Huana, and Wengana. Murdock lists it as a subtribe of the Badinga.

Basic Economy

Primarily agricultural. The staple crops are manioc and maize, but bananas, earth peas, groundnuts, beans, peas, gourds, and some sweet potatoes also are grown. The domestic animals are goats, dogs, chickens, and some pigs and cats. Chickens are taboo to women. Fishing is done with baskets and traps. Hunting drives are organized by village chiefs. The bow and arrow, fire, and dogs are used in hunting. Trading is very important, and there are markets.

Sex Division of Labor

Men clear the land, but women do most of the agricultural work. Men alone hunt. Both sexes fish -- men with traps, women with baskets.

Property

Currency includes shell money, brass rods, and salt. Only men can own slaves. Nominally land belongs to the village chief and cannot be sold.

Inheritance is matrilineal. The preferred heir is the eldest surviving brother, then a sister, then a sister's son. The mother's brother is the guardian of an orphan.

Social Stratification

Slaves are purchased from other tribes and are rather harshly treated. The children of a freeman and a slave woman are the property of the father.

Family

It is uncertain whether the independent immediate family or the independent polygynous family predominates.

Settlement Pattern

The typical community is a village with rectangular thatched huts.

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Community organization

Socially, each village is an avunculocal clan-community.

Local Government

There are village chiefs, each assisted by a village council consisting of all the freemen in the village. Succession to the office of village headman is matrilineal -- preferably eldest sister's eldest son, with his mother's brother as regent if he is too young.

State

The former paramount chief has lost much influence, and many village chiefs today are virtually independent.

Warfare

Cannibalism is general. Men are inclined to overlook injuries, but by ridicule the women egg them on to war. No quarter is given in war; captive women are enslaved, and men are killed and eaten.

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BAHUNDE 02° S-28° E

Identification

The Bahunde (Hunde), with whom are included the kindred Nyanga (Banianga, Wanianga, Wanyanga), are a Bantu tribe reported to be akin to the Baniabungo and Konjo. Among them live Pygmies, whom the Bahunde recognize as the former masters of the land.

Basic Economy

Primarily agricultural, with bananas the staple crop. Also grown are eleusine, sorghum, maize, sweet potatoes, string beans, and gourds. Animal husbandry is important. Cattle, sheep, goats, and chickens are kept. The animals are milked, and butter is made. Some sources mention hunting, fishing, and trade incidentally.

Sex Division of Labor

Men alone hunt, fish, engage in commerce, clear land, herd livestock, and milk cows. Women make butter. Both sexes engage in agricultural work; men grow bananas, share with women the task of cultivation, and harvest maize and sorghum, but women harvest most crops and do most of the weeding.

Property

All land and cattle theoretically belong to the king. There is no private property in land. Individuals inherit usufruct without power of sale, and fields left untilled for 3 years revert to the status of collective (or chief's) property.

Inheritance is patrilineal -- by eldest son, then eldest brother.

Social Stratification

Slavery prevails. Slavery both in settlement of debt and for crime are reported for the Nyanga, as well as social classes of royalty, nobility, freemen, clients, and ordinary slaves.

Family

The normal residential unit among the Bahunde is an independent polygynous family.

Settlement Pattern

The Bahunde live in villages of cone-cylinder huts with reed or bamboo walls and conical thatched roofs.

Community Organization

A Bahunde village is said to comprise a number of families almost always of the same clan. The Nyanga practice circumcision, but the Bahunde do not.

Local Government

One source mentions local headmen are among the Nyanga.

State

Both the Bahunde and the Nyanga have petty states "with central authority, dynasties, nobles, dignitaries, councillors, grand initiators, social groups of different status, principles of subordination and fusion of alien groups, institutions of clients and servitude, elaborate judicial institutions, etc."; also a queen-consort (nyabana), a queen-mother (mumbo), a queen-sister, and divine king (mubake or mwami). The Bahunde formerly had several independent kingdoms, which the Belgians in 1925 consolidated into one (previously much the largest). The king maintains a court with pages and specialized attendants such as a royal coiffeur, a royal smith, and a royal carpenter. He administers his kingdom through an organization that includes governors (batambo), and he is supported largely by forced labor on his fields and on public works, by harvest and livestock taxes in kind, and by a share of all game caught. He is assisted by a council of high ministers (bakungu), consisting of the eldest brother (shamwani) of the ruler, who enjoys almost as much authority as the king; the prime minister (shabakungu), who is responsible for seeing that the king rules according to law and precedent; and the provincial governors (shahatambo). Other state functionaries include a brother of the ruler, who is commander-in-chief for the army (muhunga); the guardian of the royal tombs (muzinba); and the keeper of the royal drum (mwiru), who serves as regent between the death of a king and the installation of his successor. The high ministers are hereditary, with succession from father to son. The king, on the day of his accession marries a half-sister or cousin designated for this position by the ruler's father while alive; she holds the title of queen-mother and provides the heir (not necessarily the eldest son, but one chosen after the king's death by the ministers and provincial governors). The queen-mother does

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not live with the king but has her own estates, livestock, and servitors. The king also marries another cousin, the true queen-consort, and her son succeeds if the queen-mother has not produced an heir.

BAKONGO 06° S-14° E

Identification

The Bakongo (Bacongo, Kongo, Makongo) are a Bantu nation near the mouth of the Congo River. The major subtribes, exclusive of the eastern tribes covered by Mertens Abandja or Bayanda, Dikidiki, Mbeko, Mbinsi or Bambesa, Mpepe, Nkanu, Ntandu, Say), are the following:

1. Bashikongo (Besikongo, Eshikongo, Exikongo, Mouchikongo) -- in the west along the Atlantic coast.
2. Hungu (Mahungu, Maungu) -- in the south. They are reported by two sources to have been tributary to the Kongo state.
3. Kakongo (Cacongo, Kabinda, Kacongo, Makouango) -- in the southwest, north of the mouth of the Congo River. They were not an integral part of the empire.
4. Mbamba (Bamba) -- in the southwest.
5. Mbata (Bambata, Batta) -- in the east.
6. Misorongu (Asolongu, Bashilongo, Basolongu, Mossilingi, Mouchilonge, Mousseronghe, Muserongo, Mushirongo) -- in the center, around the capital.
7. Mpangu (Bampangu, Pango) -- in the northeast.
8. Nzombo (Bazombo, Zombo) -- in the east.

Basic Economy

Primarily agricultural, with manioc as the staple, followed by bananas. Maize, peanuts, sweet potatoes, and beans also are cultivated extensively. Lesser crops include sorghum, pearl millet, cow peas, earth peas, yams, taro, rice, pumpkins, peppers, pineapples, papayas, mangoes, sugarcane, and oranges. Domestic animals include goats, sheep, pigs, dogs (not eaten), chickens, and a few ducks and pigeons, but no horses or cattle. Hunting and fishing are of some importance, and termites, grubs, locusts, and wild plants are gathered. Trade is important, and there is a comprehensive system of local and regional markets.

Sex Division of Labor

Men hunt, clear land, plant trees, gather palm nuts, and do most of the fishing and trading. Cultivation is done by women and slaves.

Property

Formerly all land theoretically belonged to the king. Today it is collectively owned by local clans and administered by their chiefs. Any clan member has the right to bring clan land under cultivation and thereby acquires heritable usufruct, but land may not be exchanged or sold. The most important movable property consists of slaves, livestock, bead and shell currency, hoes, knives, and cloth.

Inheritance was formerly strictly matrilineal, but children sometimes inherit today. All rights in land, moveables, and wives pass to a single matrilineal heir. Two sources indicate that the latter is the eldest sister's son; two other sources, that he is by preference a younger brother.

Social Stratification

Society is stratified into nobles or chiefs, commoners, and slaves, but there are no despised castes; formerly there also was royalty. Smiths are commoners and enjoy a relatively high status. Slaves formerly were acquired by capture in war, purchase, settlement of debt, and violent crime and were very common. The children of two slaves were slaves; those of a slave man and a freewoman were free; those of a freeman and a slave woman were slaves according to two sources but half free according to another source. The slave trade formerly was prominent.

Family

The normal residential unit is a polygynous family with slaves. Some sources report and others deny compound families.

Settlement Pattern

The Bakongo live in fairly compact villages of irregularly arranged dwellings. Villages are surrounded by a thorn hedge or by a palisade or euphorbia hedge. Two sources say the huts are distributed irregularly around a central square with men's meeting house, but a third source denies the meeting house. Some Misorongo live in tree dwellings.

Settlement Pattern (con.)

Inland tribes build their huts on piles or sometimes on low mounds. Sources differ as to construction of the huts. They are variously said to be rectangular and have wooden walls (covered with wattle) and thatched roofs; to have walls of transverse poles and gabled roofs thatched with grass or leaves and projecting to form a veranda; or to have walls of leaves or thatch and thatched roofs of either gable or semicylindrical (Quonset) type.

Community Organization

Each village tends to be an avunculocal clan-community, that is, a localized matrilineage. Age-grades are lacking. Circumcision is general (usually at ages 11 to 13), but clitoridectomy (female circumcision) is sporadic.

Local Government

Each village has a headman and lesser chiefs who apparently constitute a council of elders. Though one source says headmen were formerly appointed by district chiefs, they are now known to be hereditary, being succeeded by a younger brother or, in default of him, by a sister's son. The headman is the chief of the localized matrilineage, or of the original lineage if there are several. He is the owner of the land and the priest of the ancestor cult. He is a crowned chief installed with ceremony and has special insignia, such as a basket and bracelets.

State

The Bakongo formerly were organized in a powerful monarchical state. The king maintained an elaborate court at the capital town of San Salvador, where he was surrounded by numerous slaves, pages, and personal attendants, a harem of wives, and such special officials as a chief priest and a royal executioner. A queen-mother held a respected position. The ruler was an absolute monarch with a ritual relationship to the land, and probably, as in the neighboring Vili state of Loango, no one might observe him eating or drinking on pain of death. As symbols of his office he had a throne with ivory carvings, a white cap, and (most important of all) a Zebra tail. He exercised supreme judicial power and reserved to himself the exclusive right to inflict the death penalty. A hierarchical administrative organization, with six great provinces (each with its capital town connected with San Salvador by roads) divided into districts with a number of villages in each,

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assured the maintenance of order and a regular flow of tribute in shell money, livestock, and agricultural produce. The hereditary headman in each community had the responsibility of making these collections once a year and transmitting them to the capital. Other sources of revenue included tolls from trade, fines paid in slaves for breaches of court etiquette, a royal monopoly on shell fisheries, and the reservation for the king of all pelts of particular animals and all fish of certain favored species. The king appointed all provincial governors and district chiefs, usually from among his own relatives, and their posts terminated with his death. Each territorial official maintained a residence not only in his own district but also at the national capital. Here the provincial governors apparently formed an advisory council of state and also exercised specialized functions. One was chief priest; another apparently commander in chief of the army; and a third, the Mani-Mbamba, served as regent during the interregnum following the king's death. A sacred fire was maintained at the court throughout the reign, and presumably, as in Loango, was extinguished at his death. His corpse was mummified by smoking, wrapped in cloths, and interred with human sacrifices. Meanwhile the council of state, acting as an electoral college, chose his successor from among the male members of the royal matrilineage.

Warfare

Warfare was formerly common, being waged for conquest and slaves, and more recently between local groups over boundaries, insults, and attempts to depose chiefs. Cannibalism was never practiced, except for the ceremonial eating of the livers of slain enemies

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BAKUBA 06° S-20° E

Identification

The Bakuba (Bacouba, Kuba, Tukubba) are a Bantu nation with a total population of about 73,000 in 1947. Probably included with them are the Binji (Babindji, Babinji) to the east. Among them reside scattered settlements of Two (Pygmy) hunters. The Bakuba language is said by one source to differ considerably from Mongo. In addition to the dominant Bambala tribe (called Bushongo by one source) in the center, the Bakuba nation includes the following subtribes:

1. A cluster closely akin to the Bambala -- Bangende (Bangendi), Bangombe, Bulangu, and Pianga (Mpiango) in the eastern, northcentral, southcentral, and southern parts of the country respectively.

2. A second closely related cluster -- the Bakele (Ngele, Nkila), Bangongo, Bashibieng (Biengi), and Shabita in the west, northeast, southwest, and southeast, respectively; also the Bena-Kayunga in the west.

3. Subtribes of alien affiliation -- the Bakete in the south who are presumably akin to the Kete tribe farther south, the Bashobwa (Bashoba, Shangele) of Basongo-Meno origin in the northwest and the Banbengi and Buluku of Nkutshu origin in the north.

Basic Economy

Primarily agricultural, with brand tillage but no irrigation. The staple crops are millet (in the east), maize (in the center and west), and manioc (introduced later than maize and only a costaple of several subtribes). Other important crops are bananas, yams, and peanuts (introduced with manioc). Also grown are sweet potatoes, beans, peas, gourds, tobacco, and pineapples. Animal husbandry is unimportant. There appear to be no cattle, although one source mentions a chief with a herd of cattle. Chickens and a few goats and dogs for hunting are kept. Sheep are kept only by the royal family. Pigs and ducks are recent introductions from Europe. Fishing is important, and some hunting is done (collectively by the Bakuba, individually by the Twa, who are exclusively hunters). Trade is well developed, and markets are regular (weekly or every third day).

Sex Division of Labor

Men clear land and grow tobacco, but women do all other agricultural work. Women fish in the small streams, but apparently only men fish in the rivers.

Property

The currency originally was raffia cloth, later was shells, iron, and copper bars. Movables and trees are individually owned. Land is held by the king or subtribal chiefs, but lineages and sometimes individuals have usufruct without right of sale.

Inheritance is matrilineal -- by brothers in order of age, then eldest sister's eldest son, then sons of other sisters.

Social Stratification

There is hereditary slavery of aliens captured or bought; also enslavement for crime and settlement of debt. Children of slaves are slaves; those of a slave and a free person are free and belong to the lineage of the free parent. A class of nobles is mentioned in some sources.

Family

The independent polygynous family apparently is the norm.

Settlement Pattern

The larger villages, especially in the east and west, consist of houses clustered on either side of a single street. Smaller settlements, which are more numerous, consist of a group of dispersed hamlets, each a localized matrilineage. The residence of a chief and his lineage mates is separated from the rest of the village and is commonly palisaded. Huts are rectangular, have gabled roofs, and palm-thatched walls and roofs.

Community Organization

Originally each village was a localized matrilineage, that is, an avunculocal clan-community. Today the sibs are dispersed, and the residential groups are lineages localized in hamlets, presumably as clan-barrios. Each village is divided into two local subgroups, one on each side of the village street

Community Organization (cont.)

and having its own chief. Boys are initiated into manhood, but without circumcision. Age-grades are reported only for the Bangongo, where each age-grade after initiation forms a separate village.

Local Government

Each village has a headman, the eldest lineage chief of the community. He has little authority, the real power being vested in the two subgroup heads. Two sources mention local councils of elders.

State

One source reports two powerful paramount chiefs or kings -- one in the north and one in the south. Another source reports only a single monarch, a divine king whose person is sacred, who cannot touch blood or the ground, who marries his mother's brother's daughter (a practice regarded as incestuous for others of the nation), and who is not allowed to die a natural death but is strangled. He is given a wife by each Bambala sib on his accession and inherits the widows of his predecessors. Succession is matrilineal -- preferably by a younger brother, then a sister's son, though the king must approve his heir. The king shares his authority with a grand council of nobles, who bear titles hereditary in particular families but subject to royal approval; these councilors reside at the capital, though they are often provincial governors; they have feathers, an ax, and a buffalo tail as insignia of office; they fulfill particular functions, and as the duties of commander-in-chief of the army, commander of the advance guard, or king's son (head of the grand council). The capital is divided into four quarters, with the royal palace in the center. The other three quarters are occupied by the queen-mother (who is head of the royal sib and whose person is even more sacred than that of the king), the king's sisters, and their children; the slaves; and the council. The heir apparent does not sit on the council, and none of the royal relatives can hold political office. The councilors or "plumed chiefs" act as provincial governors in Bambala country; under them are district chiefs. The other subtribes are either tributary or subjected; the former have elective "plumed chiefs" (chosen from lineages not of slave or alien origin) but no district chiefs; the subject subtribes have local councils of notables. Large numbers of slaves are sacrificed when a king dies.

Warfare

The Bakuba are relatively peaceful, though there is some fighting between villages and some policing of outlying areas by the kings.

BAKUMU 02° S-26° E

Identification

The Bakumu (Babumbu, Bakoumou, Bakumbu, Bakunu, Komo, Kumu, Vuakumu, Wakumu) are a Bantu tribe numbering about 21,000 in 1947. They form a distinct cultural and linguistic cluster with the Babira, Bapere, and Walengola.

Basic Economy

Primarily agricultural, though hunting was formerly more important than agriculture. The staple crop is bananas, but manioc, maize, yams, gourds, sugarcane, rice (introduced by the Arabs), legumes, and an unspecified condiment also are grown. Hemp and tobacco are used as narcotics. Fishing is rare, and there is practically no animal husbandry. Goats, dogs, and chickens are kept, but no cattle.

Sex Division of Labor

Men clear land, but women do all other agricultural work. Only women fish.

Property

Snail shells strung on cords are used as money. Inheritance is patrilineal -- by sons.

Social Stratification

Slavery, castes, and classes do not occur.

Family

Patrilocal extended families are a possibility.

Settlement Pattern

Settlements average about 20 household and consist of long rectangular houses, with gabled roofs and walls of leaves or bark, arranged on either side of a village street.

Community Organization

Circumcision is performed at puberty, but clitoridectomy (female circumcision) is not practiced. Patrilocal clan-communities are a distinct possibility.

Local Government

Political atomism prevailed originally. Headmen and councils of elders appeared to be under Arab influence.

State

There is no political integration above the community level.

Warfare

Cannibalism of slain and captured enemies formerly was practiced.

BALAMBA 14° S-28° E

Identification

The Balamba (Lamba, Walamba), embracing the kindred Lima, Sewa, and Swaka tribes, are a Bantu tribe of the Balunda or Baluba group. They number about 70,000, of whom 25,000 live in Katanga. The Lima have a large Lenje element; the Sewa are mixed with Kaonde; the Swaka are mixed with both Lala and Lenje.

Basic Economy

Primarily agricultural, with brand tillage. The staple crop is sorghum, but considerable amounts of maize, eleusine, sweet potatoes, and peanuts also are grown, as well as some manioc, earth peas, and bananas. There are no cattle. Sources mention no domestic animals except dogs. Fishing and hunting are important. Professional hunters, who kill hippopotamus with harpoons, enjoy high esteem. There is little trade and no markets.

Sex Division of Labor

Men hunt, do all fishing except by bailing (using a basket), and formerly engaged in trade. Both sexes do agricultural work.

Property

There is no native money. The only right to land is usufruct.

Inheritance is matrilineal -- by mother's brother, then eldest brother, then eldest sister's eldest son.

Social Stratification

Slaves are kept, and there is enslavement for crime and settlement of debt. One source treats members of the royal family as nobles, but another source denies that the chief's family forms a distinct class.

Family

The immediate family is the ordinary residential unit.

Settlement Pattern

Villages are compact with houses clustered irregularly around a central open space. Dwellings are round and have conical thatched roofs and walls of wattle and daub.

Community Organization

A village consists of a group of people related directly to the headman or some other prominent man. One source says an ordinary village is composed of the headman and his family, his younger brothers with families after the period of brideservice, his sisters and their families, other members of the headman's sibling with their families, occasionally members of the sibling of the headman's father, and affines.

Local Government

Each village has a headman. He is succeeded by a sister's son.

State

One source reports no political integration above the village level, but another says villages are aggregated into about 12 districts, each with a paramount chief who has 4 to 5 councilors and receives tribute. Succession to the paramount chieftainship is matrilineal -- by a brother in preference to a sister's son. There is no tribal chief.

Warfare

Warfare formerly occurred with the Chikunda to the east and the Bayeke to the north. There is no cannibalism or headhunting.

BALENDU 00° - 30° E

Identification

The Balendu (Alendu, Lendu, Palendu, Walendu, Walindu), who are often misnamed Bale, Drugu, or Lega (Babulega, Balega, Malegga, Walega, Walegga), are a tribe of Central Sudanic linguistic stock akin to the Logo, Lugware, Madi, and Moru. They are old occupants of an area that has recently been penetrated by pastoral Hima. In the Congo they number about 150,000 in Uganda nearly 3,000.

Basic Economy

Primarily agricultural, with sorghum and maize the staples, followed by sweet potatoes, eleusine, and beans. Also grown are tobacco, gourds, and bananas (important in west, insignificant in east). Animal husbandry is of considerable importance; milk and butter are used. Two sources report that cattle formerly were kept in considerable numbers later were annihilated by rinderpest; another source found a few herds in the south. Sheep and goats are exceedingly numerous, and dogs (used for hunting) and chickens also are reported. Hunting is a favorite sport.

Sex Division of Labor

Men milk and hunt. Both sexes participate in agricultural field work.

Property

Iron hoes are valuable possessions, but there is no native money.

A man's eldest son inherits his house. His livestock and other movables are divided among his sons and brothers. Brothers inherit in default of sons.

Settlement Pattern

The Balendu live in settled villages of irregular plan. Dwellings are huts of beehive shape with roofs thatched in overlapping layers "as though a narrow mat were wound around."

Community Organization

Boys are circumcised at the age of 7 or 8.

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Local Government

There are local headmen and councils of elders. Succession is patrilineal -- by a son; in default of sons, by a brother. Heads of families and subsibs form a council.

State

Two sources report small autonomous chiefdoms. Another source denies any political integration above the level of petty district chief. Still another source states that there are no paramount chiefs of indigenous stock, but that there are chiefly families of Alur and Hima stock. Another report states that a substantial number of Balendu are ruled by aliens, including Hima on the southwest shore of Lake Albert.

Warfare

The Balendu are warlike. One source reports cannibalism. Other sources report that cannibalism is not prevalent, but they are not certain whether it may have occurred sporadically or under special circumstances. One source flatly denies that cannibalism has ever existed.

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BALESA 04° S-18° E

Identification

The Balesa (Balese, Balesse, Balissi, Lese, Walese, Walesse), with the kindred Mvuba (Bahuku, Bambuba, Bamouba, Mbuba, Wakoko, Wakuko, Wambuba), belong to the Central Sudani linguistic stock and are close to the Momvu. The Balesa alone numbered about 19,000 in 1949. Among them live Efe Pygmies.

Basic Economy

Primarily agricultural, with hoe cultivation. The staple crop is bananas. Maize, manioc, millet, eleusine, beans, sesame, sweet potatoes, yams, rice (recently introduced), gourds, melons, and tobacco also are cultivated, but no oil palms. Goats, dogs, and chickens are kept, and under Babira influence there is some milking of goats and manufacture of butter. Hunting is left mainly to the Pygmies, but there is considerable fishing. Agricultural products are traded with the Pygmies for game and ivory. There are some markets (perhaps recent).

Sex Division of Labor

Men clear land, but women do all other agricultural work.

Property

Flat pieces of iron are used as money.

Inheritance is patrilineal -- by sons.

Family

One source speaks of large families, but they appear actually to be localized lineages

Settlement Pattern

The typical settlement consists of two parallel rows of huts along a broad street, on which stands a men's clubhouse. Mvuba villages are palisaded. Dwellings are round and have conical thatched roofs and wooden (not wattle and daub) walls. The Balesa also have some rectangular dwellings.

Community Organization

Patrilocal clan-communities can be inferred, at least for the Mvuba. One source states that among the Balesa "one family formed a village." Circumcision has long been practiced by both the Bulesa and the Mvuba.

Local Government

Each village has a headman, and one source also speaks of a council of elders. Succession is patrilineal -- from father to son.

State

One source mentions petty chiefs over a few settlements -- perhaps a group of hamlets of the same clan.

Warfare

Cannibalism formerly was practiced.

BALIKA 00° - 26° E

Identification

The Balika (Lika, Malika, Walika) are a Bantu tribe who are reported to be culturally similar to the Bandaka but linguistically akin to the Ababua. With the Balika are tentatively included the Abulu and Liko to the south on the basis of 1953 maps.

Basic Economy

Primarily agricultural, with bananas the staple crop.

Settlement Pattern

There are concentrated villages consisting of a double row of dwellings along a broad street with men's houses in the center. Rectangular dwellings with gabled roofs are the norm.

Community Organization

The settlement is definitely a patrilocal clan-community. Circumcision is practiced.

Local Government

Various sources mention of chiefs with little authority.

State

Political integration presumably is lacking above the local level.

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BALOI 00° - 18° E

Identification

The Baloi are part of the Bangi group and are on the border between Congo (Leopoldville) and Congo (Brazzaville). Other Bangi tribes are the following:

1. Bangi (Abango, Babangi, Bobangi, Bobangui, Boubanghi, Bobangui, Bubangi).
2. Bochi (Babochi), embracing the Kuyu (Kouyou) and Makua (Makoua).
3. Furu (Apfourou, Bafourou, Bafuru).
4. Irebu (Eleku).
5. Likuba (Likouba).
6. Linga (Bachinga, Balinga, Balingo).
7. Loi (Baloi, Ballohi, Balloi, Baloy, Balui). (Perhaps better included with the Boloki).
8. Mboko (Mampolo).
9. Ngiri (Bangili, Bangirl).
10. Nunu (Banunu), the only tribe of the group on the left bank of the Congo.

Basic Economy

Though they practice agriculture, the tribes of this group subsist largely by fishing and trade on the Congo and its tributaries. Their principal crops are manioc and bananas, but sweet potatoes also are grown. Goats, pigs, dogs, cats, chickens, and ducks are raised.

Property

Canoes are important possessions.

Property is inherited patrilineally. The preferred heir among the Kuyu is the eldest son.

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Social Stratification

Slaves are kept, and the slave trade was formerly very important.

Settlement Pattern

The Bangi live in large settlements (sometimes 1,500 to 3,000 inhabitants) on the water's edge. Huts are built on mounds in water that is deep enough for canoes. The Loi live in elongated villages, formerly palisaded, consisting of long rectangular huts grouped in pairs with intervals between pairs. The Nunu live in pile dwellings.

State

The Bangi and Furu are divided into subtribes, each with a paramount chief.

BALUA 06° S-18° E
 08° S-18° E

Identification

The Balua (Baluwa, Lua, Luwa), with whom are grouped the Nzofu and Sonde (Basonde), are a Bantu tribe classed by one source in the Kongo linguistic cluster along the Bambala, Bapende, Basuku, and Kwese. Other sources variously call them a branch of the Balunda, the advance guard in the westward expansion of the Balunda empire of Mwato Yamvo, and a western branch of the Northern Lunda.

Basic Economy

Primarily agricultural, with brand tillage and hoe cultivation. Hunting and fishing are mentioned incidentally by some sources.

Sex Division of Labor

Men hunt. Women assist their husbands in agricultural work.

Property

Slaves formerly served as units of exchange. Movables are private property, very rarely the collective property of extended families. Land belongs to the clan ancestors; clan chiefs do not own land, nor can they sell it, but they can authorize family groups to settle on the land and can reallocate plots that have been vacated. Private property in land does not exist.

Inheritance is matrilineal. Private property is inherited by a younger brother; in default of such it is inherited by an heir (swana) chosen from among the sons of sisters. The control of family property descends to a younger brother, then to a sister's son.

Social Stratification

Slavery formerly prevailed. Slaves were acquired through capture in war, purchase, inheritance, and settlement of debt. The children of a slave and a free person of either sex are free, but the children of two slaves are slaves. After a couple of generations the descendants of slaves acquire the special status of hinzanza, that is, they occupy villages of their own.

Family

The normal residential unit apparently is an avunculocal extended family. The head receives a share of fish and game caught and agricultural produce raised by his sisters' sons.

Community Organization

There are initiation rites for girls at puberty.

Local Government

A clan chief is also known as chef de terre.

State

The chefs de plaine is distinguished from the above.

Warfare

Intervillage slave raiding occurs.

BALUBA 10° S-24° E

Identification

The Baluba (Balouba, Balunga, Baluva, Bulaba, Louba, Luba, Turruba, Waluba) nation includes the following three divisions:

1. The Baluba proper, or Central Baluba, consisting of several distinct tribes.
2. The Bena Kalundwe, in the east, which differs only slightly from the Baluba proper.
3. The Bena Kanioka in the west, which is very closely related in culture and language to the Baluba proper.

Basic Economy

Primarily agricultural. Manioc is the year-round staple, with maize second in importance. Other crops include sweet potatoes, peanuts, beans, peas, bananas, millet, sorghum (red Kaffir corn), and some sesame and rice (recently introduced). Among the few domestic animals the goat is the most important, but some sheep, pigs, dogs (eaten in some areas), chickens, Muscovy ducks, and pigeons are kept. Cattle are a very recent introduction. Milk is not drunk, and eggs rarely are eaten. The flesh of domestic animals is eaten, but only at marriage, funeral, and religious feasts. Hunting and fishing are extremely important economically, especially in the dry season. One source reports that hunting even surpasses agriculture among some of the Baluba proper. Numerous villages among the Baluba proper subsist primarily on fishing and do little agriculture. Water plants are collected by these fishing villages as an important supplementary food, and caterpillars, locusts, and termites are gathered, especially by the Bena Kalundwe.

Sex Division of Labor

Men hunt, do most of the fishing, and clear land. Women collect insects, fish for small fry in shallow water, and do fieldwork. One source, however, reports that men do fieldwork in some villages of the Baluba proper.

Property

One source reports beads, shells, and slaves as objects of property; another source adds goats and copper money cast in the form of a St. Andrew's cross. Land tenure is feudal. The king (mulohwe), who has eminent domain, transfers the land to provincial, district, and village chiefs, and the users pay tribute. The hunting and agricultural lands of a village, however, are inalienable, even by the king since his right is believed to come from the ancestors. The village headman allows each clan in the village to use the land it needs, and cultivation establishes usufruct, which lapses only when cultivation ceases. Special rights to palm groves, banana groves, salt marshes, and termite nests are divided by agreement among the village headman, his officials, and the clan chiefs.

Inheritance of wives, children and movable possessions is patrilineal. The preferred heirs are the eldest surviving brother among the Bena Kalundwe and apparently the sons of the chief wife among the Baluba proper.

Social Stratification

Slaves are numerous. The only form of slavery that survived under Belgian rule was slavery to discharge a debt. A sister or daughter was given as a pledge and, if not redeemed, became a slave, but she became free if she married a member of the family whose slave she was.

Family

The polygynous family appears to be the norm.

Settlement Pattern

Settled villages, consisting of a double row of rectangular huts along each side of a street. Baluba fishing villages are sometimes built on artificial islands in the marshes.

Community Organization

A small village is often a patrilocal clan-community. In most instances, however, villages are composed of men of different lineages, together with slaves and clients (men who render economic, military, or magical services to a clan head in return for protection and other assistance). Probably the lineages are localized as clan-barrios.

Local Government

Each patrician has a hereditary chief, who is the eldest male of the lineage, succession going to brothers in order of age, then to the eldest male in the next generation. Each village as a headman, but his office neither is hereditary nor life long. He is appointed by the district chief, approved by the provincial chief, and confirmed and invested by the king, and thus holds the lowest office in the feudal hierarchy. He is assisted by a number of officials appointed by himself and by a village council consisting of these officials and the clan chiefs.

State

The Baluba, though formerly united in the Baluba Empire, are now divided into several independent kingdoms, each headed by a king, under whom there are provinces with governors, districts with chiefs, and villages with headmen. The system is feudal; the king can appoint and remove at will; he receives investiture fees proportional to the importance of the office; tribute, paid by clan chiefs in each village, is passed on the line, each fief holder taking his cut on the way; tribute is paid, depending on occupation, in ivory, hides, game, smoked fish, agricultural products, palm-wine, or beer; the king levies troops, as well as labor for public works. Among the Baluba proper, the king is succeeded by his eldest son or, in default of sons, by his eldest brother. Among the Bena Kalundwe, in consequence of rival claims, there are three royal lines, two of Balunda and one of Basonge origin, and the kingship rotates among the three; when a king dies, the heir apparent of the second line succeeds, and a new heir apparent is selected from the third line (he need not be a brother or son of the previous monarch in that line). Between the king and the clan chief, all offices are appointive; aspirants seek the king's favor by the gift of a daughter, and when appointed pay an investiture fee. All fief holders expect village chiefs live at the royal court. Some villages are governed directly by the king, rather than indirectly through provincial or district chiefs. The king is believed to be inspired by the spirits of the tribal ancestors, for whose worship he is responsible.

Warfare

The Baluba are warlike. Dynastic wars formerly were common. Cannibalism does not occur.

BALUNDA 10° S-22° E

Identification

The Balunda (Alunda, Arunda, Balonda, Balounda, Baloundou, Bamlunda, Kalunda, Lounda, Lunda, Malhundo, Valunda) are a Bantu tribe akin to the Balua, Luapala, and Ndembu.

Basic Economy

Primarily agricultural. Manioc, sweet potatoes, yams, beans, maize, millet, bananas, sugarcane, pineapples, tobacco, cotton, and hemp are grown. Oil-palm nuts are gathered. Goats, dogs, chickens, and rarely sheep and pigs are kept, but no cats or cattle.

Sex Division of Labor

Agricultural work is done by women and slaves.

Property

Inheritance is patrilineal -- by son, then brother.

Social Stratification

Slavery is general.

Settlement Pattern

The Balunda live in villages of hemispherical beehive type huts thatched with grass.

Community Organization

Circumcision is practiced.

Local Government

There are village headmen -- usually sons of the king.

BAMBALA 06° S-16° E

Identification

The Bambala (Ambala, Mbala, Pamballa), with whom are included the Basongo (Songo), Humbu (Bahaumbu, Bavumbu), and Ngongo (Bangongo), are a Bantu tribe between the middle Kwango and Kwilu Rivers. One source places them in a large matrilineal ethnic stock also including the Babunda, Badinga, Balesa, Bashilele, Bayanzi, Boma, Teke, Wongo, Wumbu, and the (to date unidentified) Bangende, Batshobwa, and Pranga. Another source places them in a Congo cluster of languages.

Basic Economy

Primarily agricultural, with manioc the staple crop. Also grown are bananas, peanuts, sweet potatoes, beans (also called small peas), and a little maize. The domestic animals (all eaten) are goats, pigs, dogs, and chickens. Fishing is done with nets and wicker traps. Although communal game drives are conducted, hunting is unimportant. Trade is important, and there are markets.

Sex Division of Labor

Men hunt, gather kola nuts, and clear land. Women gather wild fruits, fish, and do most of the agricultural work.

Property

Shells, slat, (probably thin narrow strips of metal) iron hoe blades, and iron blocks are used as currency. Among the Basongo, lineages own individual sections of forest, with hunting and gathering rights, and in cultivated land individuals hold only usufruct.

Inheritance is matrilineal. Among the Bambala the preferred heir is the eldest sister's eldest son, then the eldest son. Among the Basongo, however, all property (including slaves) escheats to the lineage chief, who pays debts and may give away part as presents.

Social Stratification

There are two social classes -- freemen and slaves. Slaves are acquired through heredity, settlement of debt, and crime, but not through capture in war. They are reported

Social Stratification (cont.)

to constitute 75% of the Bambala population and 3 to 7% of the Basongo. Children of a freewoman by a slave man are free. Those of a slave woman are slaves and belong to her master, but if they are by him they are considered free.

Family

The polygynous family is assumed to be the normal residential unit.

Settlement Pattern

There are settled villages without compounds. Huts are rectangular with thatched roofs; those of the Basongo, at least, have walls of wattle and daub.

Community Organization

The Bambala village is reported to be a clan-community, presumably of mixed patrilocal and avunculocal type but perhaps basically the latter. A Basongo village is said to contain different lineages. Bambala villages are said to tend to split: a rich man with his wives, slaves, and a few relatives may leave to found a new village.

Local Government

Each Basongo and Bambala village has a headman, and each Basongo lineage has a head. The Basongo headman, or chef de terre, has the authority to give aliens the right to settle in the community. Succession to these offices is matrilineal among the Basongo and southern Bambala, with the younger brother taking precedence over the sister's son, but among the northern Bambala it is said to depend on wealth in women or slaves.

State

Each village is politically independent, but formerly the Bambala had paramount chiefs with matrilineal succession, by eldest sister's eldest son. Among the southern Bambala occasional war alliances bind several villages under a single paramount chief, but this is rare.

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Warfare

Intratribal wars occur over violation of peace agreements or refusal to pay compensation for theft or adultery. The southern Bambala take heads as trophies but do not practice cannibalism. Most of the northern Bambala, however, almost daily eat the bodies of deceased enemies, individuals killed by poison ordeals, and even tertiary or remoter relatives. Peace groups have been formed by rich chiefs, who have a cannibalistic feast to neighboring headmen, binding all who partook not to raid each other thereafter.

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BANDAKA 00° - 28° E

Identification

The Babali (Babai, Babale, Babango, Mabale, Mabali, Mbale, Mubali, Wabali, Yambuya) are a Bantu tribe of about 300,000; the Bafwasoma and Bandaka (Ndaka, Wandaka) are subtribes. They are reported by one source to speak a language mutually intelligible with Babira, but terms used to denote kinship do not bear this out; Another source says they are linguistically akin to the Mabudu and Bangelima.

Basic Economy

Primarily agricultural, with bananas the staple crop. The Bandaka also grow manioc, maize, peanuts, yams, taro, and rice. Goats, dogs, and chickens are the only domesticated animals. Fishing (with nets) and hunting (with dogs, bow and arrow, deadfalls, and traps) are of minor importance.

Sex Division of Labor

Only men hunt. Both sexes fish. Men fell trees in clearing land for crops, but women remove underbrush, prepare soil, and perform all other agricultural operations.

Property

Iron implements serve as currency.

A man's property is inherited by his brothers. Inferentially, sons inherit when there are no brothers.

Family

The patrilocal extended family presumably is the norm.

Settlement Pattern

The Bandaka have concentrated villages consisting of a double row of houses along a broad street with men's houses (usually two) in the center. The dwellings are rectangular and have gabled roofs. Among the Babali, the villages are palisaded and each individual hut is surrounded by a 6-foot palisade. Some Bandaka have square huts with pyramidal roofs.

Community Organization

One source states that "village" and "clan" are synonymous

among the Bandaka. Circumcision is practiced.

Local Government

There are village headmen with little authority. Succession is patrilineal -- from father to son. Secret societies exercise important regulative functions. One source reports local councils of elders and succession by younger brother.

State

The Bandaka lack political integration above the village level. One source, however, reports clan and tribal chiefs superior to village headmen, with succession by younger brother.

Warfare

Defensive warfare is waged against slave raiders.

BANGALA 00° -18° E

Identification

The Bangala (Bamangala, Bangalla, Mangala, Mangali, Mangara, Mongalla, Ngala, Ngalla, Ngola, Wangala, Wangalla), less commonly known as the Boloki (Baloki, Boluki), are a Bantu tribe near the junction of the Ubangi and Congo Rivers. With them are included the Lobala (Lubala) to their west, on whom no data are available. The "water people" mapped by one source are probably the same as the Bangala. Another source reports that the Bangala resemble the "Bajanzi or Babangi" in culture but differ in language. The Gombe (Ngombe), mapped by several authors to the north of the Bangala and west of the Doko, are grouped by some with the Bangala on the basis of the striking similarity in kin terms. The Bangala numbered 110,000 in 1907. One source suggests the presence of Pygmies -- dombe or "men of the forest" who hunt and trade with the Bangala.

Basic Economy

Primarily agricultural, with manioc the staple crop, followed by bananas. Of relatively little importance are maize, peanuts, yams, sweet potatoes, and tare. Fishing -- with traps, nets, spears, poison, and hook and line -- is extremely important. Some of the riverain tribes subsist almost exclusively by trading fish for agricultural products of inland people. Hunting, collecting, and trade are relatively insignificant. Goats, sheep, dogs (eaten), cats, and chickens are raised, but no cattle or pigeons. Dugout canoes are used.

Sex Division of Labor

Men clear land (with some help from the women), hunt, and gather palm nuts. Women do all the cultivation. Both sexes fish.

Property

Native money consists of iron hoes, knives, spearheads, and copper bars (later replaced by brass rods). Slaves and goats also are important objects of property. Land is the communal property of the village; individuals have usufruct in what they clear and cultivate. Palm trees and certain fishing rights are individually owned.

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Property (cont.)

Inheritance is patrilineal. The eldest son inherits his father's title and a larger share of his property than do his younger brothers. A son often inherits his father's wives.

Social Stratification

Social classes include notables (district chiefs and wealthy men), ordinary freemen, and slaves. Slaves are acquired by capture in war or through settlement of debt, and the children of two slaves are slaves. The children of a freeman and a slave woman are half-slaves (mbotela), as are those of a slave man and a freewoman, but the status of the latter is lower.

Family

The account of one source strongly suggests a patrilocal family, but the polygynous family is by no means excluded.

Settlement Pattern

Unpalisaded villages of 25 to 100 huts, probably arranged in extended family compounds of 5 to 20 buildings each. Away from the rivers, these compounds are grouped along both sides of a village street; along the rivers, they are in four or five rows paralleling the bank. Huts are rectangular with walls of plaited palm ribs or fronds and thatched gable roofs, which on one side extend out to form a veranda supported by external posts. Pile dwellings are reported in some places.

Community Organization

Villages are divided into "quarters," which may be clan-barrios. Both circumcision and clitoridectomy (female circumcision) are practiced.

Local Government

Each village has a headman, whose authority is limited by an assembly of the adult males.

State

There are no true paramount chiefs, but several villages commonly unite to form a district under a district chief who

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State (cont.)

acts as judge. He is normally the wealthiest or most respected of the village headmen.

Warfare

The tribe is warlike and cannibalistic. Heads are taken as trophies.

BANGANDU 02° S-22° E

Identification

The Bangandu (Bongandu, Mongandu, Ngandu) nation includes:

1. The Bolo or Bangandu proper, with the following constituent tribes: Bokala, Bokote, Bokutu, Bolombo, Bongemebe, Bosoku, and Tembu. Their total population is about 45,000.
2. The Lalia (Dzalia, Lolia), with the following component tribes: Baindja, Bekote (Dongo), Buma, Ngolu, Pokolo, Simba, Yasayama (often incorrectly given as an independent group), and Yaseka. Their total population is about 100,000.
3. The Bambole (not to be confused with the Mbole, a Mongo tribe in the limited sense), with the following component tribes: Balinga, Kembe, Makandjo, Mongo-Lindja, Tooli (Yaisa), Yalingo, and Yapandu. Their population is estimated at between 90,000 and 120,000. They are less closely related to the Bolo and Lalia than these two are to each other. The Bambole, as well as the Bolo and Lalia, are included by one source in the Eastern Mongo nation of the Mongo stock (in an extended, not a restricted sense).
4. Various riverine tribes (some possibly included in the subtribes above).
5. A very large number, probably more than 10,000 of Twa (Pygmies). They speak the Bangandu language and have largely accepted the culture of their Bangandu overlords.

The Bangandu are reported by one source to have been driven out of the northeastern part of their territory by the Topoke, Bombesa, and Mobango (a Budja tribe).

Basic Economy

Primarily agricultural, with subsidiary hunting, fishing, gathering, and animal husbandry. The cultivated crops are manioc, bananas, yams, sweet potatoes, and maize. Goats, chickens and dogs are kept, and probably a few sheep, ducks, and pigeons (acquired from Arabs). A number of tribes along the Lomami and Tshuapa Rivers subsist almost exclusively by fishing, as they do not hunt and practice almost no agriculture; they trade fish for agricultural products at the markets.

Sex Division of Labor

Men hunt. Women reportedly fish. Agriculture is inferred to be a feminine task.

Property

One source states that patrilineal succession is the rule, but another source specifically notes at least survivals of matrilineal inheritance among the Lalia; a mother's brother and a sister's son are stated to have a privileged position, in that they "preside at the distribution of an estate."

Social Stratification

There are slaves, clients, and subject peoples but no significant social stratification among the free population.

Family

One source reports patrilocal extended families, usually localized in a quarter of a hamlet or a village.

Settlement Pattern

There are settled communities, of neighborhood type with hamlets divided into extended family quarters. Huts do not have mud walls.

Community Organization

Patrilocal clan communities divided into patrilineal clan-barrios are reported by one source to be normal for all Mongo tribes, but the possibility of avunculocal customs probably cannot be excluded.

Local Government

There are local headmen. The rule of succession is patrilineal by seniority, with a classificatory brother preferred to a son. Councils of elders are general.

State

It is inferred that there are paramount chiefs, at least over districts, following the same rule of succession.

Warfare

Warfare is common -- intertribal and probably also intra-tribal. The Bangandu have been subject to aggression from the Bundja, Bombesa and Topoke tribes, and to Arab slave raids.

BANGELIMA 00° -24° E

Identification

The Bangelima (Babeo, Mongelima, Ngelima) are a Bantu tribe closely akin to the Ababua, Babali, and Bati. They embrace five subtribes: Baboro or Baburu, Bangba, Bobua, Mobalima, and Bangelima (on the banks of the Aruwimi).

Basic Economy

Primarily agricultural. Manioc and bananas are the staple crops. Maize, peanuts, and pumpkins also are grown, but no rice. Goats, dogs, and chickens are raised but are rarely eaten. There is a considerable amount of fishing on the rivers and of hunting inland. The river villages trade fish for game with the inland villages.

Sex Division of Labor

Men clear the fields and prepare the ground for the first planting, but women do all other agricultural work. Both sexes fish -- women for small fry, men for larger fish.

Property

The products of land are property, but not land itself, which is held in family plots. There are slaves. Iron implements and brass bracelets (of European origin) are used in exchange. There are no markets.

Settlement Pattern

Villages on the river are large, containing 200 to 500 houses. These are arranged in two parallel rows along the village street, with the house of the village chief in the center. Houses are round with very high conical roofs thatched with leaves laid like tiles.

Community Organization

Villages have about 5 subdivisions. No other data are available on community segmentation. Circumcision is practiced.

Local Government

Each village and its subdivisions has a chief.

State

Villages are politically autonomous.

Warfare

Cannibalism is very prevalent. Slaves and war captives are eaten.

BANIABUNGO 04° S -28° E

Identification

The Baniabungo (Banyabongo, Bashi, Wanyabungu), with whom are included the kindred Fulero (Bafuleri, Bafulero, Wafulero) and Havu (Bahavu) to the southeast and north respectively, belong to the Interlacustrine group of Bantu peoples. All information is on the Baniabungo proper.

Basic Economy

The economy has a dual basis -- agricultural and pastoral. The staple crops are sorghum and manioc, followed by bananas, but beans, maize, and sweet potatoes also are raised. Cattle and goats are of special importance, furnishing meat as well as milk and butter. Sheep, dogs, and chickens (eggs not eaten by women) are kept. Available sources mention fishing only incidentally.

Sex Division of Labor

Men alone tend and milk cattle, but both sexes engage in agriculture.

Property

The native currency consists of strings of red beads, in units about 14 inches (35 cm) long. Chiefs are considered to be the owners of all land and cattle. Trade is important, and there are regular markets.

Inheritance is patrilineal.

Social Stratification

Above ordinary commoners stands a noble class, the Baluzi.

Family

The residential unit is an independent polygynous family occupying a compound separated from others by a hedge and plantations.

Settlement Pattern

The Baniabungo live in neighborhoods of dispersed homesteads.

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Community Organization

The limits of a community are set by the distance to which the authority of a local chief extends. That it tends toward the structure of a patrician is suggested by the data on descent, residence, and local exogamy.

Local Government

Each community has a chief or headman, who is advised by a council of men who own 15 or more cattle. Succession is often patrilineal, but a considerable number of headmen (who may be women) are appointed by provincial chiefs.

State

The Baniabungo are organized into two kingdoms, one in the north and one in the south. The king is a divine monarch, exercises the power of life or death over his subjects, and is the chief judge. Each kingdom is divided into provinces, which are subdivided into districts and further subdivided into local groups, each with a chief who is at the same time the headman of his own village. All these positions are in principle hereditary from father to son, but actually district and local chiefs are often appointed by the provincial chief with the consent of the king, and appointment from above is usual when there are no direct heirs. Female headmen may serve as rulers of provinces or kingdoms as regents for their sons. The whole administrative system has a strong feudal character. Kings and provincial chiefs are supported by gifts, bribes, fees, and death dues, and their residences are built by forced labor.

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BANIARI 00° -30° E

Identification

The Baniari, who are alternatively called Babvanuma, Bahuku, Bandjali, Banyali, Banyari, Banyoro-Wassongora and Nyari, are a Bantu tribe closely related to the Mabudu in language.

Basic Economy

Primarily agricultural, with bananas the staple crop. Maize and, among the subtribes on the plains, millet also are very important. Other crops include taro, beans, and sweet potatoes. Goats, dogs, and chickens are kept, but cattle are absent and sheep rare. Available sources mention hunting only incidentally.

Sex Division of Labor

Agricultural work is done by women.

Settlement Pattern

Settled villages, which consist of a double row of huts along a single street usually are located along the tops of ridges. Huts are generally of cone-cylinder type but occasionally are rectangular with gabled roofs. Each village has one or two men's houses.

Community Organization

One source states that clan-communities are the rule. Circumcision is practiced.

Local Government

Each clan-community has a headman, whose authority is slight.

State

Apparently there is no political integration above the local level.

Warfare

The tribe is warlike, and cannibalism is reported.

BANIARUANDA 02° S-28° E

Identification

The Baniaruanda (Banyaruanda, Ruanda, Rwanda) are a Bantu nation closely akin to the Rundi. They had a total population in 1952 of 2,133,000, representing a density of 89.7 per square kilometer. The original inhabitants were Pygmies, whose survivors are the Twa hunters. The Pygmies largely displaced by Bantu, the present Watuzi agricultural caste. About 4 centuries ago the country was infiltrated by Nilotic pastoralists, who became the ruling and aristocratic caste of Watuzi. The Wutuzi today speak only Bantu.

Basic Economy

Primarily agricultural, with hoe cultivation, but animal husbandry is also important and is the dominant activity of the aristocratic Watuzi. The staple crops are sorghum and eleusine, but maize, sweet potatoes (important), manioc, bananas, beans, peas, and some yams, gourds, watermelons, peanuts, onions, tomatoes, and peppers also are grown. Cattle are the principal domestic animals; their meat is rarely eaten, but milk and butter are staples of the Watuzi diet. Goats and sheep also are kept; mutton is not eaten, and only the Bahutu slaves eat goat meat; ewes are not milked, and goat milk is consumed only by children. The Twa specialize in hunting and their women specialize in pottery manufacture. Despite the lakes, little fishing is done. There are few markets.

Sex Division of Labor

Men clear land, hunt, gather honey, and herd and milk livestock. Both sexes engage about equally in agricultural work.

Property

Cattle constitute the chief wealth and prevailing unit of value. Eminent domain in all land and cattle is vested in the king, but private property in both is recognized. A man can acquire rights to land by inheritance, by gift from a chief, or by bringing untitled land under cultivation. Owners of land and cattle can grant usufruct to others; in cattle such rights consist of their milk, their flesh (when they die), and their male offspring. Collective land ownership (by lineages) is found only among the Bahutu of the north.

Property (cont.)

Inheritance is patrilineal -- by sons, in default thereof by brothers, and then by male ortho-cousins, grandsons, brothers' sons, and paternal uncles. Ordinarily a man gives part of his estate to each son when he marries; on his death the remaining sons share the rest. The father selects one son, usually the eldest, to succeed him as family head.

Social Stratification

Slavery formerly prevailed. Slaves were recruited from war captives, and their status was apparently nonhereditary. There are three castes, which constitute about 85, 10, and 5 percent of the population, respectively: 1) the Bahutu (Hutu, Wahutu, Wakhutu), and agricultural peasantry of Bantu descent, 2) the Watuzi (Batuse, Batusi, Tussi, Tutsi), a pastoral aristocracy of Nilotic descent, and 3) the Twa (Batwa), a Pygmy caste of hunters. Marriage between the Bahutu and Watuzi is rare and disfavored; the Twa are completely endogamous. A feudal relationship of patron and client is common. It is established between persons of different status and, unless terminated by either party for specific reasons, is continued by the heirs of both parties. The relationship is established by the patron entrusting the client with one or more cows and the usufruct in them. The client accompanies the patron to court or to war and renders him material aid when needed; in return the patron renders legal, material, and other assistance when needed.

Family

The normal residential unit is an independent nuclear or polygynous family, to which domestics and dependents may be attached.

Settlement Pattern

The Baniaruanda live in neighborhoods of dispersed homesteads, which consist of three or more huts in a circular enclosure surrounded by banana plantations. Only the royal capital approaches the composition of a village. Dwellings are thatched huts of beehive shape.

Community Organization

Lineages seem to have been localized as clans, at least in the past.

Local Government

Each neighborhood has a headman, who collects taxes and organizes corvees (forced labor). He is often (if not usually) a lineage head.

State

Lineages are aggregated into "hills," each with a single subchief. "Hills," in turn, are aggregated into 70 to 90 administrative districts or provinces. Each district or province has two chiefs, who are independent of each other -- a land chief who collects taxes in agricultural products and a cattle chief who collects taxes in livestock. Bahutu and even Twa may be hill chiefs, and Bahutu may be land chiefs, but only Watuzi can be cattle chiefs. In general, Watuzi fill most of the hierarchical administrative offices, which siphon off roughly two thirds of all taxes raised, the rest going to the king. The Baniaruanda are organized in a strong state with an absolute monarch (mwami) with divine attributes. The king is supreme judge, maintains a court in a capital village, and has as a symbol a sacred drum. Ranking with him is a queen-mother (umugabekazi), the king's own mother or a substitute if she is dead, who has her own court, herds, and clients. The king is assisted by a number of high dignitaries (abiru), who are concerned largely with ritual and protocol. They do not form a council but are exempted from taxes. Their offices are hereditary from father to son, but the king may dispose an incumbent and appoint his son. There is also a council of major chiefs, of whom one is a sort of prime minister.

Warfare

The king has a standing army consisting of several regiments, each with 4 to 5 companies of 150 to 200 men. There are defensive and offensive encampments on the borders.

BANZIRI 04° N-18° E

Identification

The Banziri (Gbanziri), with whom are included the related Buraka (Bouraka), are located on the Ubangi River between the Yakoma and the Bwaka, with many living in the Central African Republic (CAR). In 1896 they numbered about 4,000 on the right bank of the river (CAR side); the population on the left bank is unreported. The Banziri are pagans, not Muslims. Linguistically they belong to the Eastern branch of the Niger-Congo stock.

Basic Economy

Primarily a fishing and trading economy, with agriculture distinctly subsidiary. The principal crops are bananas and manioc, but sesame, millet, and a little maize also are grown. Dogs are kept (eaten), and there are a few chickens and goats but no cattle. Dugout canoes are used; smoked fish is traded with other tribes.

Sex Division of Labor

Both sexes fish.

Property

Land is the collective property of the village or hamlet. Important possessions are slaves and dugout canoes. Iron picks are used as money; formerly shells also were used.

Inheritance is patrilineal. The eldest son inherits his father's canoes; other property is divided (probably among sons).

Social Stratification

Slavery is prevalent.

Settlement Pattern

The Banziri live in sizable villages along the banks of the Ubangi River. Their dwellings are round, with walls of plaited straw mats and thatched conical roofs.

Community Organization

Circumcision is not practiced.

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Local Government

Villages have headmen.

State

There is no political organization above the local level.

Warfare

The Banziri strenuously deny ever having been cannibals, but they sacrifice two slaves when a headman dies.

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BAPENDE 06° S-18° E

Identification

The Bapende (Baphendi, Capende, Pende, Tupende) are a Bantu tribe numbering about 27,000 according to a 1955 source. They are closely akin to the Basuku or Pinji of the Kwenge River.

Basic Economy

Primarily agricultural. Manioc is the staple crop, but maize, millet, and peanuts also are of considerable importance. Goats, a few sheep, pigs, dogs, cats, and chickens are kept. Hunting is unimportant. Oil-palm and kola nuts are gathered. Fishing is done with nets. The Bapende trade their surplus manioc, goats, and chickens with other tribes.

Sex Division of Labor

Men clear land. Women fish and do all agricultural field labor.

Property

Salt and both iron and copper money are used as currency. Forest land is owned by "clans," cultivable land by chiefly clans.

Inheritance is matrilineal. The preferred heir is the eldest surviving brother, then the eldest sister's eldest son. One source, however, indicates inheritance only by sister's son.

Social Stratification

Slavery is practiced. Marriage is forbidden between nobles and slaves.

Family

The polygynous family is the norm.

Settlement Pattern

Settlement is in villages, the larger ones divided into "quarters". Dwellings are quadrangular with pyramidal thatched roofs.

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Community Organization

The community apparently is an avuncuclan. Minor matrilineages are said to be localized in small villages or in quarters of larger ones.

Local Government

There are lineage heads and village headmen.

State

Local political autonomy is the rule, but some local headmen exert authority over several villages, and there is a theoretical paramount chief without power. One source mentions clan chiefs.

Warfare

The Bapende are a relatively peaceful tribe. Cannibalism occurs only sporadically.

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BAPOTO 02° N-22° E

Identification

The Bapoto (Foto, Mafoto, Poto, Upoto) are a Bantu people living on the banks and islands of the Congo River. With them are included the Mondonga. One source says they are related to the Lusengo and are subject to the Yomongo branch of the Mongo proper.

Basic Economy

The economy is based primarily upon fishing and trade, with agriculture definitely subordinate. Bananas, maize, oil palms, and tobacco are grown, and apparently manioc as well. Goats, dogs (eaten), cats, and chickens are kept. There is little hunting except from canoes on the Congo River for swimming deer, hippopotamus, and crocodile. Each Bapoto village regularly trades fish, salt, and pottery with an inland village, in return for manioc, bananas, maize, and pumpkins.

Sex Division of Labor

Men fish, trade, gather palm nuts, clear land, and do what little hunting is done. Women do a little fishing, make salt and pottery, and do nearly all the cultivation.

Property

The principal items of property of this mercantile people are slaves, canoes, houses, private fishing grounds, copper and brass money, livestock, and iron tools and weapons. Each family has property in tilled land.

Inheritance is patrilineal. Brothers take precedence in regard to movable property, sons in regard to immovables.

Social Stratification

Except for slavery and the "aristocracy of freemen" there is no social stratification. Slaves are recruited through capture in war and settlement of debt. One source reports that slave status is hereditary. Another source says that the children of two slaves are half-free and, if males, are permitted to marry freewomen; also that a slave marrying a freeman becomes free, as do her children. Pecuniary motives are so strong that a poor man or one with

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Social Stratification (con.)

few kinsmen is likely to be seized by a powerful man and sold as a slave.

Family

The normal residential unit is a patrilocal extended family, occupying a compound. Its head is the grandfather, father, or senior brother, who is succeeded by his eldest son. The successor renounces his own name and takes that of his predecessor.

Settlement Pattern

The Bapoto live in compact villages on the banks or islands of the Congo. Each has a "palaver house." A village consists of a number of extended family compounds (lingunda), each having a central court with dwellings on three sides and the river on the fourth. When a compound is outgrown, the family head authorizes one of his brothers to leave and establish another compound in the same village. Dwellings are rectangular with thatched hip roofs and palm-thatched walls.

Community Organization

The village presumably is a patriclan. Typically it is divided into quarters, which probably are clan-barrios. Circumcision is practiced, but not clitoridectomy (female circumcision).

Local Government

There are village headmen, but they have little authority, since the extended families are much more strongly integrated than the larger local group. The heads of extended families form a village council.

State

One source denies any political integration above the local level, but another source says there are a number of chiefs with considerable authority and that succession passes to a brother rather than a son.

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Warfare

Intervillage warfare occurs, and village headmen as well as slaves are taken. In a war between the native villages of a man and his wife, the latter and her children are treated as neutrals by both sides. A man may take asylum in the household of his wife's father but can be killed if found elsewhere.

BARUMBI 00° - 26° E

Identification

The Barumbi (Lombi, Rumbi, Walumbi, Warumbi) are an offshoot of the Mangbetu nation who migrated south into Bantu country. They numbered 8,354 in 1949. Their language is Central Sudanic. One source says they are an offshoot of the Makere.

Basic Economy

Primarily agricultural, with slash-and-burn cultivation. The staple crops are bananas and manioc, followed by maize and beans and by some sweet potatoes, rice, and sugarcane. Goats, dogs, and chickens are kept, but no cattle. Hunting was formerly important. One authority says fishing is very productive, but another says almost no fishing is done.

Sex Division of Labor

Men hunt and clear land, but women do all cultivating and harvesting. Both sexes fish, according to one source, but only women do so, according to another.

Property

Land is owned collectively by the community.

Inheritance is patrilineal -- by brothers, sharing equally, then sons.

Social Stratification

Slavery is prevalent, but there are no castes or classes.

Settlement Pattern

Villages are compact. Rectangular huts with thatched, gabled roofs and walls of leaves or mud are aligned in two straight rows along a single street, with a meeting house near the center.

Community Organization

A village reveals strong social solidarity and is very probably a patrilocal clan-community. Boys are circumcised at puberty; clitoridectomy (female circumcision) is not practiced.

Local Government

Political atomism is original. Headmen and councils of elders have been recognized only since Arab influence was felt in the 19th century.

State

There is no political integration above the local level.

Warfare.

Cannibalism of slain and captive enemies formerly practiced.

BASAKATA 04° S-16° E

Identification

The Basakata (Basaka, Sakata) and Balesa (Lesa), with whom are included the Baye (Babaie, Babaye, Bai, Bobai, Tollo), Dia (Badia, Bajia, Wadia, Wadja), and Tete (Batele, Batete), are closely akin to the Boma in culture and language. One source says that Basakata and Balesa are synonymous.

Basic Economy

Primarily agricultural. The staple crop is manioc (some sweet but more bitter). Bananas are also very important, and maize, peanuts, yams, sweet potatoes, beans, peppers, "oseille" (probably *Hibiscus sabdariffa*), pineapples, and various spinaches also are grown. Animal husbandry is of little importance, and neither milk nor butter is used. Dogs, chickens, and some goats are kept, but no cattle. Hunting is of little consequence, but fishing is important. There are markets.

Sex Division of Labor

Men hunt and clear land, but women do practically all other agricultural work. Fishing is done by both sexes -- mainly by women, according to one source, and mainly by men, according to others.

Property

The village owns land collectively under control of its headman, but cultivated plots are regarded as private property. Brass rods are used as currency, and the Balesa are also reported to have iron money. The chief wealth is slaves, ivory, and money.

Inheritance is patrilineal. The chief heir is the eldest son; in default of sons a brother inherits all property except slaves, which go to the village headman.

Social Stratification

Rectangular dwellings with bamboo frames and gabled roofs thatched with raphia leaves are arranged in two straight lines in the villages. Plantations have outlying fieldhouses. A settlement often consists of several distinct hamlets.

Community Organization

The village is essentially an avunculocal clan-community. Non-clansmen have a clear consciousness of the clan-village to which they really belong and where they are usually buried. Boys are circumcised in infancy.

Local Government

Each village is ruled by a clan chief or headman, called the "big maternal uncle." He is always the eldest male member of the clan. Residents belonging to sibs other than that of the headman owe the headman ritual and material payments, such as a shoulder of any game killed. One source reports that the local headman is succeeded by his eldest surviving brother, then his eldest son, but this is doubtless in error, for a more reliable source definitely reports matrilineal succession for all Balesa tribes.

State

There are a number of petty states, or districts, ruled by paramount chiefs (the Basakata have six). Succession to office is matrilineal. One source reports that the organization of the Dia and Busakata is primarily territorial rather than tribal in character, as a result of complete fusion between the indigenous inhabitants and alien conquerors.

Warfare

According to one source, the Balesa are not warlike, but other sources report intertribal warfare prompted by vengeance or aggression. Cannibalism has never been practiced.

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BASHILELE 06° S-20° E

Identification

The Bashilele (Bachilela, Bashilile, Bouxhilile, Lele) are a Bantu tribe that numbered about 10,000 in 1947. With them are included the Bawongo (Bagongo, Tukongo, Wongo), of whom 1,800 are reported in a partial enumeration. The Bawongo lie southwest of the Bashilele, and are said by two sources to be very close to the latter culturally and linguistically, though somewhat acculturated to the Babunda, Badinga, and Bapende.

Basic Economy

Primarily agriculture, with brand tillage and shifting cultivation. The staple crops are maize and bananas. Yams, manioc, peanuts, peppers, rice, sugarcane, oil palms, and pineapples are also grown. Goats (not eaten), pigs (not eaten), dogs, and chickens are kept. Hunting is of considerable ceremonial but little economic importance. Trade is conducted with the Badinga, Nkutu, and Tshokwe.

Sex Division of Labor

Men clear land and hunt. Women do agricultural work.

Property

Raphia cloth is used as currency; the Bawongo also use bars of iron and packages of salt. Sticks of camwood are important articles of value. All movables are private property.

Inheritance, like succession, presumably is matrilineal.

Social Stratification

Slavery prevails. There are three castes: members of chiefly families, their subjects (called Bawongo in the Bashilele tribe), and Pygmies (called Bashi-Domia).

Family

The polygynous family apparently is the norm. A man has the right to marry his daughter's daughter but usually gives her to a brother, nephew, or grandnephew. Conversely,

Family (con.)

a man is obliged to give one of his daughters to his wife's father and her mother's father.

Settlement Pattern

The Bashilele live in villages surrounded by banana and oil palm plantations. Both villages and houses are palisaded. Rectangular dwellings with verandas are grouped in a rectangle around a central public square.

Community Organization

There are six cycling age-grades, with initiation every 10 years (involving circumcision, at least among the Bawongo of Kilembe). The new age-grade pays fees to the one above. Each grade has its "wife of the village," a head, and a treasurer. The men of each grade live on one side of the village square. Normally the fifth grade and the first live together. The men of an age-grade eat, work, and play together. In the Kasai region the Bashilele women also have age-grades, each with a husband in common. Among the southern Bashilele there are only three age-grades, they do not live in quarters, and the "wife of the village" is shared by all of them.

Local Government

Reportedly, both the Bashilele and the Bawongo have village headmen. Among the former the headman is said to be the eldest male of the village and to have little authority.

State

In general, there is no political integration above the local level among either the Bashilele or the Bawongo. There are, however, "chefs de terre" of the royal family, who maintain prestige over various villages through the ties established by intermarriage and who enjoy status as religious figureheads. They are said to exert no political authority except among the Bashilele in the Kasai region and among the Bawongo in the Kilembe region.

Warfare

Intervillage warfare, nearly always caused by the abduction

Warfare (con.)

of women, is common among both the Bashilele and the Kasai. The Bashilele are said to cut off the right hands of victims as trophies.

BASOKO 00° 22° E

Identification

The Basoko (Bazoko, Soko) are a Bantu tribe on the Congo River. According to one source, they are affiliated with the Lokele, Turumbu, and Topoke in a distinct ethnic cluster.

Basic Economy

Primarily agricultural, with hoe cultivation. Manioc, bananas, sweet potatoes, and a little maize and rice are grown. These people depend very much on fishing and canoe trading, by which they sell dried fish to other tribes.

Sex Division of Labor

Men clear land, but women do remaining agricultural work.

Property

Canoes are valuable possessions.

Social Stratification

House slaves are kept.

Settlement Pattern

The Basoko occupy compact villages on the banks of rivers. Their dwellings are rectangular and have roofs thatched with palm leaves.

State

Chiefs are reported to have extended authority.

Warfare

There is an uncertain reference to cannibalism.

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BASONGE 06° S-24° E

Identification

The Basonge (Basongwe, Bassonga, Bassongo, Bassonie, Bassonje, Songe, Wasonga) are a Bantu tribe of the great Baluba nation. With Hombo they form the Northern Baluba. Among them live a considerable number of Twa (pygmies), who exist by hunting and practice no agriculture.

The Zimba (Bazimba, Vasimba, Wazimba) are tentatively grouped with the Basonge on the basis of research by one source. According to another source, however, the eastern Zimba are really Warega, and according to still another the western Zimba are akin to the Wasongola. Wazimba is, in fact, often used as a collective term for all the peoples of the Kasongo region.

Basic Economy

Primarily agricultural, with hunting, fishing, and collecting of very subsidiary importance. The staple crop is manioc; maize and peanuts are next in importance. Also grown are bananas, sweet potatoes, yams, beans, peas, ground peas, millet, sugarcane, and tomatoes. Goats are common; pigs, chickens, and dogs are fairly numerous; sheep and pigeons are rare; cats are mentioned incidentally. There is considerable trade. Milk is not used. Dogs are eaten, but only by the men.

Sex Division of Labor

Men clear land and collect palm nuts. Women do remaining agricultural work. One authority, in contradiction to all other sources, says that men do field work. Men tend all animals except fowls.

Property

Slaves, goats, and palm-fiber cloth are valuable objects. Iron hoes and copper bars are used as currency. Land tenure is communal, and individuals have usufruct.

Inheritance is patrilineal. The preferred pattern is the eldest son. Then would come a brother, and if no heirs, the local headman. Widows, as well as livestock and slaves, are inherited.

There is preferential levirate and marriage with the father's widow.

Social Stratification

Slaves constitute a large part of the population. They are purchased from other tribes and captured in war. The children of slaves are slaves, but children of a freeman and a slave woman are free. Distinctions of wealth exist among freemen, but no true class distinctions are present.

Settlement Pattern

Sedentary villages consisting of a double row of houses (or compounds) along a street, usually with outlying hamlets, each of which has 4 to 30 huts. A chief's household is stockaded. Huts are circular with low walls and conical thatched roofs in the west, and square or rectangular with grass walls and dome-shaped or pyramidal grass roofs in the east.

Community Organization

The information from two sources on local exogamy suggests patrilocal clan-communities or clan-barrios, as among the related Baluba. Another source, however, reports that villages are rarely homogenous in population. (This pattern, of course, would be consistent with clan-barrios, especially since the heterogeneous groups are said to live apart from each other.)

Local Government

There are village headmen, who are succeeded first by the eldest son and then by the younger brother. Also there is a local council of elders. Occasionally headmen are women.

State

In some groups, for example, the Bena Sangu and Bena Kabonda, each village is politically autonomous. Elsewhere, petty chiefs each have jurisdiction over a district of a few villages. In other groups, rather powerful paramount chiefs receive tribute and rule over villages through subchiefs. The rule of succession is the same as for local headmen.

Warfare

Warfare occurs. Cannibalism formerly was practiced extensively on captives of war.

BASONGO-MENO 04° S-20° E

Identification

A source reports that the Basongo-Meno are similar in language and culture to the Boshongo (see under Kutshu) but classes them and the Wankutshu in the Batetela branch of the Mongo stock, not as Mongo in an extended sense like the Kutshu. The two main groups included here are:

1. Basongo-Meno (Songomeno). Population is 30,000 to 40,000. Politically these people are more highly organized than the second group. Murdock lists the Basongo-Meno as a subtribe of the Dengese.

2. Wankutshu (Akutshu, Ankutshu, Bakutsu, Bankusu, Bankutu, Banjutshu, Kutshu, Nkutu), who are not to be confused with the Kutshu or with the Bakutu division of the Gombe or with the Kusu or Batetela.

Basic Economy

Primarily agricultural, although hunting and fishing also are important. The staple crop is manioc, followed by two varieties of yams (perhaps yams and sweet potatoes?). There are no markets. One source says that chickens and goats are generally kept and that sheep are found in the south and east.

Sex Division of Labor

Men clear land; women do the remaining agricultural work.

Property

Iron spears, throwing knives, and copper bars are used as currency. Slaves are kept. Land belongs to the community. Property of a married woman belongs to her husband.

Patrilineal inheritance -- by sons in order of age, then brothers in order of age, then sisters' sons in order of age. Among the Basongo-Meno proper a daughter as well as a son inherits, by age.

Social Stratification

Slaves are secured by purchase, are very numerous, and are eventually eaten except by the Basongo-Meno; war captives

Social Stratification (con.)

are enslaved. Marriage is forbidden between freemen and slaves -- in contrast to the Batetela.

Family

The guardian of a child is always his father's eldest brother. No other data on family organization is available except the statement by a source that the patrilineal extended family is the norm.

Settlement Pattern

Villages consist of a double row of rectangular houses on both sides of a street. Huts are rectangular with gable roofs thatched with leaves.

Community Organization

Circumcision is general.

Local Government

Village headmen, who receive a share of game and judicial fees, are aided by a war chief and three special assistants. All village offices are hereditary in the male line, and the successor is the eldest son. If the chief has no son, then the same rule as for inheritance applies. The Basongo-Meno proper have a nobility of wealth with distinctions of rank.

State

Paramount chiefs are characteristic of the Basongo-Meno proper.

Warfare

Warlike character, for the procurement of slaves and for defense against the Akela. The Basongo-Meno are not cannibalistic.

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BASUKU 06° S-16° E

Identification

The Basuku (Suku), also called the Pindi (Bapindi, Pindji), reportedly are an offshoot of the Bapende. They numbered 80,000 in 1949 of about 640,000 natives in the Kwango District.

Basic Economy

Primarily agricultural. The staple crop is manioc says one source. Another gives millet as the staple, but the first authority states that it is a recent introduction. Other crops include sweet potatoes, peanuts, "kasay" beans, bananas, a little maize, and a few mangoes and papayas, but no rice. Fishing is done. The second sources says that the Basuku are expert hunters, but the first one reports hunting to be unproductive.

Sex Division of Labor

Men clear land. Women fish and do all cultivation.

Property

Salt and coins from both iron and copper money are used as currency.

Inheritance is matrilineal -- first by a brother and then by the eldest son of the eldest sister.

Social Stratification

Slavery occurs.

Settlement Pattern

Settled communities.

Local Government

There are village chiefs.

State

One source reports paramount chiefs, but another reports a single paramount chief.

Warfare

The Basuku are warlike. Some groups practice cannibalism; other do not.

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BASUNDI 06° S-12° E

Identification

The Basundi (Basoundi, Bassoundi, Manyanga, Nsundi, Sundi), with whom are included the Bwende (Babouende, Babouendi, Babuende, Babwende), Dondo (Badondo), Gangala (Bagangala, a Sundi subtribe), and Kamba (Bakamba), are a Bantu nation. Formerly these people formed a province of the old Kongo kingdom, which still existed when they were discovered by the Portuguese in 1482. The Dondo and Kamba are closely akin and culturally similar but differ somewhat from the Basundi proper to the southwest of them.

Basic Economy

Primarily agricultural, with bananas as the staple. Also grown are peanuts, beans (three varieties), earth peas, "Indian peas," maize, sweet potatoes, yams, pumpkins (different kinds), manioc, peppers, and tobacco. Goats, pigs, dogs (for hunting), and chickens are kept, as well as a very few sheep and ducks, but no cattle. Hunting and fishing apparently are fairly important, and there is considerable gathering of oil-palm nuts, wild fruits, fungi, and termites. Trade is important, and regular markets are held every four days in most villages.

Sex Division of Labor

Men clear land, hunt, fish, and trade (but women do some market trading). Both sexes gather. Men cultivate bananas, but women perform most of the tasks in agriculture.

Property

Valuables include goats, slaves, cloth, brass rods, and beads. Women have equal property rights with men.

Inheritance is matrilineal. The heirs in order of priority are: siblings, mother, maternal aunts and uncles, sisters' nephews and nieces.

Social Stratification

Slavery prevails. Slaves are obtained by purchase. A slave woman becomes free on marrying a freeman, and the children of slaves are free.

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Family

The avunculocal extended family is the basic social group. It consists of the head, his wives, his young children, his sisters' sons, his slaves, and his male clients.

Settlement Pattern

The villages are small, often with only 5 to 15 huts, and are planlessly arranged. Palisades formerly were common. Each village has a sizable "guesthouse," where judicial cases are tried. Some villages have scattered houses, but most villages have the houses aligned on two or three straight streets. Houses are rectangular. The walls are covered with split palm laths or bamboo laths, and roofs are thatched with palm laths covered with grass or leaves.

Community Organization

One source says that villages are of miscellaneous composition, with each family head essentially independent, but other sources suggest avunculocal clan-communities. Circumcision is practiced.

Local Government

Each village has a headman with little authority (fetish priests have more). Succession is matrilineal -- by younger brother, then by sister's son. Family heads form a village council.

State

One source implies that there is no true political authority above the local level, but other sources mention chiefs in contract to local headmen.

Warfare

Cannibalism is mentioned in family traditions, but the people deny that it ever existed.

BATETELA 06° S -24° E

Identification

The Batetela (Tetela), with the Basongo-Meno, constitute the Batetela branch of the Mongo nation in the broadest sense. The names Balamba (Hamba) and Kusu (Bacusu, Bakoussou, Bakusu, Bakussu, Vuakussu, Wakusu), insists a source, are not subgroups but merely the alternative names for the Batetela as a whole. This source gives only the Bangandu (Gandu, Ngandu), Djohu, and Watambulu as subgroups. Two other sources list many more, notably the Dikonda, Ihunga, and Sungu in the south; the Olemba with various subtribes on the Lukenye River; and the Alanga, Bahamba, Omona, Shikondo, and Utungsala in the north. The population of the Batetela in one place is reported as 400,000 to 600,000, in another as 200,000 (including the Basongo-Meno). One source reports that about 200,000 people of the Mongo group live in the Lusambo District.

Basic Economy

Primarily agricultural. The staples are millet, manioc, plantains, and bananas -- the first two especially in the south, the last two in the north. Peanuts, yams, and sweet potatoes also are important, and beans, peas, onions, rice, and maize are grown. Goats, chickens, and dogs (not eaten) are numerous and formerly also sheep (especially in the south); cats and pigs are mentioned incidentally and presumably unimportant. There is some hunting and a little fishing. Formerly there were cattle in the south.

Sex Division of Labor

The men hunt and clear the fields. The women do all agricultural work. Fishing is done by the women alone in the north and probably by both sexes in the south.

Property

The chief forms of property are slaves, goats, metal ingots, and land. Land is owned nominally by the chiefs but really by the community. Copper money is used.

Inheritance is patrilineal -- by the eldest son, then a brother or a brother's son, then a sister's son (perhaps a matrilineal survival). A brother is preferred to a son among the Olemba. Inheritance is reported by an authority to be matrilineal.

Social Stratification

Slaves are very numerous and constitute more than half the population in the south. In the south the children of two slaves or of a slave man and a freewoman are slaves, those of a free father and a slave woman are free; in the north the children of slaves are free, and marriages between a slave man and a freewoman are forbidden. Class distinctions based on wealth are important.

Settlement Pattern

Settled villages of 10 to 100 huts, apparently not arranged in any regular order. Sungu and Olemba huts are round with conical thatched roofs. The Okale, Vungu, and other southern tribes, and the northern Batetela have rectangular huts with gable roofs thatched with leaves.

Community Organization

Local exogamy suggests patrilocal clan-communities.

Local Government

Local headmen, assisted by a council. Patrilineal succession by same rule as that prevailing for inheritance.

State

Territorial rather than tribal organization, with paramount chiefs imposed by Baluba and Basonge conquerors. The Sungu, for example, have a tribal chief with a council of elders, a prime minister, and subchiefs. The chief receives tribute.

Warfare

Warfare is common -- usually for plunder, over women, or to avenge trespass. Cannibalism prevails in the north but apparently not in the south.

BAUSHI 12° S-28° E

Identification

The Baushi (Aushi, Avausi, Bahushi, Bahusi, Baousi, Umwausi, Ushi, Vouaousi, Waushi, Wausi, Wauzhi) are a Bantu tribe of the Babemba group, originally probably a very early offshoot of the Lunda nation. They resemble the Babemba in culture, and their language is reported to be merely a sub-dialect of Babemba. Included with them are the Chisinga (Wenachishinga), Kawendi (Kabende, Wenakanbudi), Mukulu, and Ngumbu (Wenangumbu).

Basic Economy

Primarily agricultural, with brand tillage. The staple crop is manioc; other crops include finger millet, peanuts, sorghum -- all of them fairly important -- and beans and maize of lesser consequence. There are no cattle, and inferentially other domestic animals are not common. Hunting and fishing occur, the last being quite important for the Mukulu.

Settlement Pattern

There are semipermanent villages, presumably concentrated.

Community Organization

The avunculocal clan-community may well be the approximate norm, as among neighboring tribes.

Local Government

There are local headmen. Sucession to all offices is matrilineal.

State

Paramount chiefs preside over districts, but apparently these people have no single tribal chief.

BAYAKA 06° S-16° E

Identification

Alternative tribal names: Aiacka, Bayakala, Djakka, Dschagga, Giaca, Giacha, Jaca, Majacalla, Majacca, Mayaka, Mayakalla, Muyaka, Ngiaka, Yacca, Yagga, Yaka. The Bayaka are identified with the old Jaga, warlike and migratory raiders who captured and plundered the capital of the Kongo kingdom about 1568 and who were subsequently defeated and driven out by the Portuguese.

Basic Economy

Primarily agricultural. Manioc is the staple, but maize and peanuts also are raised. Goats, chickens, and dogs are kept, and there are a few half-wild cattle, which are not milked. Dogs are not eaten, and women do not eat eggs. Fishing, done with baskets, is unimportant. There is mention of hunting by collective drives.

Sex Division of Labor

Agriculture is women's work, although men clear land.

Property

Property includes slaves and shell money. Hunting territories are private property; the owner must be paid a hindquarter of every head of game killed on his land.

Inheritance is matrilineal -- by eldest surviving brother, then by eldest sister's eldest son. Debts, as well as property, are inherited, but women are excluded from inheriting.

Social Stratification

In contrast to most of the neighboring tribes, slaves are badly treated. Half of the total population are slaves. They can marry only slaves, and their children are slaves, the property of the owner of the mother.

Family

The polygynous family is inferred to be normal.

Settlement Pattern

The community is a settled neighborhood of scattered homesteads. Huts are rectangular and have gabled roofs.

Community Organization

Socially, the local group is an avunculocal clan-community. All members of the neighborhood are considered to be blood relatives, and no nonrelatives are admitted.

Local Government

There are village or clan chiefs. Succession is matrilineal -- by a brother or in default thereof by a sister's son.

State

Alone among the tribes of the area, the Bayaka are ruled by a powerful tribal chief with authority extending over a wide area. He is an absolute monarch, and his subjects are considered his slaves. He makes the round of the villages to collect taxes. Succession is matrilineal, first by the eldest surviving brother, then by the eldest sister's eldest son.

Warfare

Cannibalism is absent. The Bayaka wage aggressive wars of conquest. Prisoners are sold as slaves.

BAYANZI 04° S-16° E

Identification

The Bayanzi (Bajansi, Baschansi, Bayandzi, Wachanzi, Yanzi) are said by one source to have come to their present habitat from the northwest. Two other sources say that they are merely a branch of the Furu north of the Congo, or vice versa. The Ngoli (see under Badinga) are today included among the Bayanzi, and the Badinga themselves are perhaps close relatives of the Bayanzi.

Basic Economy

Primarily agricultural, with manioc as the staple. Bananas, peanuts, and earth peas also are grown. Rice is staple, and peanuts, manioc, and sugarcane are grown. Goats, dogs, and chickens are kept, but not cattle or pigs. Hunting and fishing are important.

Sex Division and Labor

Men hunt. From a general statement for the area it can be inferred that women do all agricultural work except clearing land.

Property

For currency the Bayanzi use shell money, brass rods, and salt. Property in land is communal; that in trees, houses, and movables is private.

Inheritance is strictly patrilineal, say two sources; another reports various rules as to heirs: 1) mother, 2) father and mother, or if none the nearest relative, 3) father, mother, and children, 4) nearest relative. The fact that succession is strictly matrilineal casts some doubt on patrilineal inheritance.

Social Stratification

There are slaves. The children of slaves are slaves, as are those of a female slave by a freeman. The children of a male slave by a freewoman are free. There is no differentiation into social classes among freeman, beyond political status.

Family

The above suggests the polygynous family as the norm, but extended families are not entirely excluded.

Settlement Pattern

Two sources suggest a neighborhood rather than a concentrated village. Another source makes incidental mention of hamlets. Housing consists of rectangular huts with thatched roofs.

Community Organization

The settlement may be a clan-community -- patrilocal, avunculocal, or more probably mixed -- but there is no direct evidence on this except that when they marry, chiefs do not leave their traditional matrilineal village. Circumcision is practiced in infancy.

Local Government

Each sib (clan?) has a chief (lem), who is its eldest male in the female line. Two sources report that each community has a local headman and that there are paramount chiefs over districts, who exact tribute from the local headmen.

State

Above the clan chiefs there are paramount chiefs (muwil), who are assisted by "elders" and "advisors." There are 42 chiefships, the smallest being a single hamlet only. Formerly several slaves were sacrificed on the death of a chief. The rule of succession is strictly matrilineal.

Warfare

Warfare is common. Prisoners are sold as slaves. Cannibalism is widespread.

BAYEKE 10° S-26° E, 12° S-24° E

Identification

The Bayeke (Yeke) are derived from immigrant Sumbwa Nyamwezi conquerors. Their subjects presumably are largely Balamba, Baluba, Baushi, and Shila.

Basic Economy

Primarily agricultural. The crops raised include sorghum (Kaffir corn), maize, rice, yams, manioc, sweet potatoes, and peanuts. Sheep, goats, and apparently a few cattle are kept. There is considerable hunting and a little fishing.

Sex Division of Labor

Agricultural work is done mainly by women, but men help in preparing soil and in harvesting.

Property

Trade, especially for ivory, is important.

Social Stratification

Society is stratified into a ruling aristocracy, commoners, and slaves (obtained in war). Slave status is inherited, but a source reports that the descendants of slaves become free in three or four generations.

Settlement Pattern

There are villages, presumably compact. Houses have mud walls.

State

The Bayeke are organized in a centralized state with a king, district chiefs, tributary states under their own chiefs, and a court with titled officials.

Warfare

The Bayeke are warlike; they fight wars both for slaves and for conquest. Human sacrifice is reported.

BAYOMBE 06° S=12° E

Identification

The Bayombe (Majombe, Majumbe, Mayombe, Mayumbe, Yomba) are a Bantu tribe culturally close to the Basundi. They numbered about 170,000 in 1933.

Basic Economy

Primarily agricultural -- hoe culture. The major crops are cabbage palm (nuts for food and export), bananas, manioc, yams, and pumpkins. Lesser crops are peas, beans, groundnuts, sweet potatoes, and maize. Domestic animals include sheep, goats, pigs, chickens, ducks, and a few pigeons. Hunting and fishing are important, and gathering is mentioned.

Sex Division of Labor

Men hunt (their chief occupation), clear fields, plant bananas, and fish with lines, spears, bow and arrow, and poisons. Women catch small fish with baskets, weave, make mats and pots, and do most of the agricultural work.

Property

The chief wealth is in agricultural land, palm trees, houses, slaves, and livestock. Land is owned collectively by minor matrilineages and administered by the senior male, who allots usufruct to individuals. Sheep belong to the local headman, and other animals to individuals. Women own property independently of husbands.

Inheritance is matrilineal -- by brother (sister for a woman), then sister's son. Administration of the lineage property descends to a younger brother or sister's son (if competent), but in some instances even a stranger may be elevated to authority.

Social Stratification

Nobles, freemen, and slaves are mentioned as social classes. There are both domestic slaves and debt slaves. The children of two slaves are half-slaves; those of a freewoman by a slave man are free; those of a slave wife are affiliated with the husband's matrilineage; those of a slave woman by some freeman other than her owner are presumably half-slave.

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Family

The polygynous family is the basic social unit, including attached unmarried sisters' sons. When these men marry, it is probable, but not entirely certain, that they separate from the compound of the mother's brother. The localized lineage or matriclan, however, is a sort of enlarged avunculocal extended family.

Settlement Pattern

The village is a parallel row of 30 to 90 houses surrounded by plantations. The dwellings are rectangular with vertical walls of poles and thatched gable roofs. Formerly, villages were palisaded. There is a bachelors' house, where boys at 6 to 8 years of age go to live.

Community Organization

The village normally is an avunculocal clan-community but sometimes is segmented into avunculocal clan-barrios. In the latter case, the clan or lineage chiefs appear to be independent. Succession is to younger brother, then to sister's son. Circumcision is practiced.

Local Government

The local chief is the head of the local clan or of the original occupying clan to whom others owe tribute in slaves, cloth, livestock, game, and agricultural crops.

State

Villages are grouped into districts under hereditary paramount chiefs, with same matrilineal rule of succession. One of the local clan chiefs (pfumu tsi) is the paramount chief (ntinu tsi) of the district. Each of the paramount chiefs rules over an average population of about 1,400.

Warfare

War consists mainly of blood feuds between villages over bride-price payments or other grievances.

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BOMBESA : 00°-22° E

Identification

The Bombesa (Mbesa, Mombesa), with whom are included a group of so-called Gombe (Ngombe) to the south on whom there is no information, are a Bantu tribe affiliated with the Budja and Mabinze in what one source calls the Great Ngombe ethnic group. They entered the region from the north-east, and drove out the former Bangandu occupants.

Basic Economy

Primarily agricultural. Manioc is the staple, but bananas also are important. A little rice and maize are grown. No data on domestic animals. Fishing and hunting occur. Trade is important, and there are six regional markets. Dogs are not eaten.

Sex Division of Labor

Men chop down trees in preparing new fields. Women clear away brush and prepare soil, and they exclusively plant, tend, and harvest crops.

Property

Private property is well developed. The Bombesa have slaves but no canoes.

Inheritance is patrilineal; property is inherited by the children (sons?) of the first wife.

Family

The patrilocal extended family prevails, and each family has a head or chief.

Settlement Pattern

There are settled villages, each consisting of a double row of houses with a larger dwelling occupied by the headman on one side near the center and with several meeting houses in the center of the street. Dwellings, which are separated from each other, are rectangular in shape. Their roofs are thatched with banana and palm leaves, and the walls are of the same material or occasionally of mud.

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Community Organization

Extended families are said to form, through expansion, compact social groups called clans. A source names 10 clans and states that each is composed of three to five extended families. They are presumably clan-communities. Circumcision is practiced at the age of 7 or 8 years.

Local Government

Each village has a chief, who has a right to a part of all the game caught. Succession is by brother.

State

There is no political integration above the community level.

Warfare

The Bombesa are warlike and cannibalistic.

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BUDJA 02° N-22° E

Identification

The Budja (Babudza, Budjia, Mbudja), with whom are grouped the kindred Bango (Babangi, Mobango, Mobongo), Maginza (western Budja), and (Bale, Mabale, Mobale, Mabali, Mbali, Mobali), are a Bantu tribe that is linguistically akin to the Mabinza according to one source. Another source includes them with the Doko, Gombe, and the Mabinza, and probably also with the Bombesa, in his Great Ngombe ethnic group. Maps of two other sources in 1953 included in eastern Budja country the Apakibet, Dingbe, Mange, Mondumba, Ngenza, and Wele.

Basic Economy

Primarily agricultural, with bananas, maize, and manioc the staple crops. Goats, dogs (eaten), chickens, cats, and a very few sheep are kept. Fishing is important, and the Mobale subsist primarily as riverain fishermen, trading fish with the Budja for agricultural products.

Property

Inheritance is patrilineal -- by eldest surviving brother, then eldest son.

Social Stratification

Slavery prevails, including enslavement for crime. The children of slaves are free.

Family

Independent polygynous households are probable.

Settlement Pattern

The Budja live in villages consisting of a double row of houses along a village street; the dwellings are rectangular, with walls of bark or planks and with gabled roofs thatched with grass. The Mobale live in unpalisaded villages, usually consisting of a single street along a riverbank; the huts are rectangular, usually raised on piles, with bark walls and gabled roofs covered with palm leaves.

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Community Organization

Patrilocal clan-communities are likely.

Local Government

The "chef de clan" (kumu esungu) is assisted by "chefs des groupes de familles" (kumu gbondo), and often by a war chief (lombe), in rendering justice.

State

Probably no political integration exists above the local level.

Warfare

Cannibalism is prevalent, at least among the Mobale.

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BWAKA 02° N-18° E

Identification

The Bwaka (Bouaka, Gbwaka, Mbaka, Mbuaka, Ngbaka, Ngbwaka) are a tribe akin to the Ngbangi and belong to the eastern branch of the Niger-Congo linguistic stock. They numbered 180,000 in 1940. A few nomadic Babinga Pygmies reside in Bwaka country.

Basic Economy

Primarily agricultural. The staple crop is bitter manioc, followed by bananas. Considerable maize, taro, and yams also are grown, and some peanuts and sweet potatoes. The Bwaka keep chickens, dogs (for hunting and food), and a few goats. One source mentions sheep. Fishing is of considerable importance, some hunting is done, larvae and termites are collected. There is some trade but no regular markets.

Sex Division of Labor

Both sexes fish -- men with spears and with hook and line; women with poison, nets, and traps. Women do all agricultural work. Men hunt and clear land.

Property

Iron "placques" are used as money. There is communal property in land with individual usufruct.

Inheritance is patrilineal -- by sons, all sharing alike.

Social Stratification

Slavery is believed to exist.

Family

A source says each local clan is divided into "Familien-verbanden," which probably mean lineages but may mean extended families.

Settlement Pattern

The Bwaka live in settled villages, which are sometimes large towns of several thousand inhabitants. The dwellings are located along either side of a village street, as well as on

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Settlement Pattern (con.)

cross-streets in large towns. The settlements usually are located on high ground or in the forest, not on river banks, and they sometimes are fortified by a palisade and a ditch. Each settlement has a men's house. The huts are rectangular in ground plan; the walls are of hewn planks or bark, and the gabled roofs are thatched with palm or banana leaves.

Community Organization

The settlement is normally a patrilocal clan-community. Boys are circumcised at about 12 years, but clitoridectomy (female circumcision) is not practiced.

Local Government

Each village has a headman or clan chief, who presumably is succeeded by his eldest son.

State

There are no paramount chiefs. Political integration above the local level is lacking.

Warfare

Formerly cannibalism was practiced extensively. The victims were enemies slain in war and allegedly members of the same tribe bought to be eaten.

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DOKO 02° N-20° E, 00° - 20° E

Identification

The Doko (Ndoko) are a Bantu tribe. One source classes them as a Gombe tribe. Another source reports that they are related to the 'Gombe' to the northwest and southwest. Still another source says they are "Gombeized," that is, presumably a people of different origin acculturated to the Gombe; he classes the Doko in his Great Ngombe ethnic group along with the Budja, Bomango, Gombe, and probably also the Bombesa.

Basic Economy

Primarily agricultural, with hunting and fishing. The staple crops are manioc and bananas. Maize also is grown and, to a still lesser extent, sweet potatoes.

Sex Division of Labor

Men clear land by brand tillage. Women fish and do all cultivation.

Property

Inheritance is strictly matrilineal -- by the eldest surviving brother having the same mother, by a sister in default of brothers, by a sister's child in default of siblings.

Social Stratification

Slavery is mentioned incidentally.

Family

There are extended families. As described by a source, they are patrilocal, but the context suggests that they may be avunculocal, at least in part.

Settlement Pattern

There are settled villages, but their layouts are not described.

Community Organization

The village apparently is essentially an avunculocal clan-community, probably with complications of patrilocal residence during the lifetime of the father. One source states

Community Organization (con.)

definitely that a village embraces members of a single family tree and that it is the maternal side of the family tree that counts.

Local Government

Each village has a headman. Succession is matrilineal -- by a brother and then a sister's son.

State

There appears to be no political integration above the local level.

Warfare

War captives are enslaved.

GOMBE 02° N-18° E, 02° S-20° E, 00° -18° E

Identification

The Gombe nation includes the following tribes and subgroups:

1. Gombe (Bongombe, Bongongombe, Bangombe, Ngombe), who are not to be confused with a Kundu subgroup called Ngombe or with the Great Ngombe ethnic group of the north (see Bombesa). The Gombe treated here are mainly of Mbole origin but are strongly acculturated to the Kutu-Ntomba (Bakutu and Ntomba of the Lomela). One source lists the following subgroups: Gombe (including the Booli, Boyea, Ebengee or Nkoto, and Itskika), Ikongo, Lotoko, Mpoko.

2. Kutu-Ntomba (Bakutu and Ntomba of the Lomela). Although they are Mongo in an extended sense, they differ appreciably from other Mongo in language and culture. The Kutu-Ntomba are acculturated to other Mongo groups. The same source notes the following subgroups: Bakutu (Bovame, Nsamba), including the Botsini and Ekea; Bosengea; Nkoe (Kwe, Nkole, Nkwe); Mpombi (Pombi); Watsi, comprising the Besongote and Ngommesa; Yenge.

3. Linga (Balinga, Baringa, Elinga, Waringa) -- a generalized name for various riverine tribes who live by fishing and practice little agriculture.

4. Twa (Pygmies). "Mongoized" Pygmies are reported for most of the Mongo area although not specifically for the Gombe territory.

Basic Economy

Primarily agricultural, except for the Linga and other riverine tribes, who subsist largely by fishing and trading (dried fish and pottery for manioc, bananas, meat, and weapons). The principal crops presumably are manioc and bananas. This source reports for the Mongo tribes in general: cultivation of manioc, bananas, yams, maize, and sweet potatoes; chickens, goats, and perhaps ducks; subsidiary hunting, fishing, and gathering.

Sex Division of Labor

Among the Linga both sexes fish, and women make pottery.

Settlement Pattern

Settled communities except among the Linga, who live much of the time in boats and have only temporary villages. Kutu-Ntomba houses are rectangular and clustered close together; the neighborhoods consist of hamlets and distinct extended-family quarters.

KAKWA 02° N-30° E

Identification

The Kakwa (Kakuak) are a tribe of 45,000 (in 1952), who live on 2,300 square miles, mostly in the Sudan. They are closely akin to the Fajulu (languages mutually intelligible) and belong to the Bari subdivision of the Great Lakes division of the southern branch of the East Sudanic linguistic stock.

Basic Economy

Primarily agricultural, growing eleusine, maize, peanuts, sesame, sweet potatoes, bananas, sorghum, and manioc. Cattle are few (only 100 in 1952) but presumably were more numerous formerly. Goats are numerous, sheep rather few. Chickens are kept, the eggs being eaten by both sexes. Milk is used.

Sex Division of Labor

Men alone milk.

Social Stratification

Captive girls are married by freemen. There is no sub-merged class; the term dupi, however, is applied to poor or unfortunate people, or war captives, who are forced to accept menial positions in the houses of chiefs or rich men.

Settlement Pattern

Settled communities with cone-cylinder huts are likely.

Community Organization

Age-grades are lacking. There is occasional tooth extraction (for girls only).

Local Government

Each local community is politically autonomous, with a headman or clan chief and a council of elders. There is also mention of subchiefs.

State

There are rainmakers, but they exercise no political authority.

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Warfare

The Kakwa frequently waged war with the Idio and formerly raided the Lugware for cattle and women.

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KUNDU

02° S-18° E

Identification

The Kundu (Bankundu, Baseka Mondji, Elanga, Gundo, Inkundo, Nkundu) are a tribe of the Central division of the Mongo nation in the strict sense and consequently are closely related to the Mongo proper (forming the Northern division), and Mbole and Bosaka (with Ekota) of the Central division, and the Ekonda and Kutshu (with Boshongo) of the Southern division. With the Kundu live a very large number -- about 45,000 -- of dependent "Kunduized" Twa (Pygmies) locally called Balumbe, Batswa, Bilangi, Bone, and Jofe. There are also Elinga and other "Kunduized" fishing people of alien origin, and the alien Bombwanja.

The two principal sources do not agree as to the composition of the Kundu group.

First source:

Boangi (Besombo)

Bomangola (A single village regarded as Kundu group)

Bongale

Bongili-Bombomba-Lifumba (sister tribes)

Bonkoso

Injulo (Ilanga Mongo, Engonjo, Wese, Botabongo (with Isaka, and Ngombe) Ilongo, Elinga)

Ionda (Yonda)

Ntomba (Bakaala)

Wangata

Second source:

Bolemba (Bokote, Lifumba, Elonga with subtribes: Bomangola, Bongali, Lifumba, Wangata)

Bolembelongi-Bokeniuma (Bokala, Bunianga, Buya, Nsongo, Waola, Lingoi, Ntomba, and Bolenge subtribes)

Ilanga Mongo (Indjolo with subtribes: Boangi, Yonda, Indjolo, Bombomba) Lokwa Onene (Bombwandja) Mputela (with Ekota, Ekonda)

Okweokai (with Lifino Lileko, Bekili, Esese, Bosombe)

Yonda (Ionda)

Identification (con.)

The second source estimates the total Kundu population at between 150,000 and 200,000 (including, apparently, the Pygmies).

Basic Economy

Primarily agricultural, with brand tillage. The staple crops are bananas and manioc (both sweet and bitter); also grown are maize, sweet potatoes, yams, taro, and peanuts. Animal husbandry is unimportant; there are a few goats (not milked), no cattle or sheep, numerous chickens and ducks (the latter introduced relatively recently), and dogs. Fishing is next in importance to agriculture, and some subjected groups (Boluki, Elinga, Nkole) live primarily by fishing. Hunting is of less importance and is done mainly for sport; most serious hunting is being done by the dependent Twa (Pygmies). Collecting is mentioned.

Sex Division of Labor

Men clear land and plant bananas, but women plant other crops, hoe, harvest, and do practically all other agricultural work. Men hunt and fish; women do the gathering and a little fishing.

Property

Important objects of property are slaves, iron knives, copper rings, goats, and formerly pearls and shell ornaments. Land is held only by men, who acquire usufruct in plots brought under cultivation. Land is essentially the common property of clans (see Community Organization).

Inheritance is primarily by classificatory brothers (including ortho-cousins), passing by seniority through one generation in the extended family before passing to a member of the next generation. After the supply of classificatory brothers is exhausted, the rule is predominantly patrilineal, the eldest son taking priority. The inheritance rule, although primarily patrilineal, reveals strong survivals of matrilineal inheritance.

Social Stratification

Slaves are acquired only by settlement of debt, capture in war, or purchase. Slave status is not hereditary;

Social Stratification (con.)

females become free by marriage, and males become free when they marry a free woman or produce an heir for their master by a slave wife. Descent for slaves is strictly patrilineal, and the children of slaves suffer some stigma since they cannot trade matrilineal ancestry. Except for this stigma on the children of slaves, there are no significant class distinctions among freemen, although age status and political status are important. The dependent Twa (Pygmies) form a sort of lower caste, and marriage with them is forbidden.

Family

The patrilocal extended family is the norm. According to one source, it typically occupies a special quarter within a hamlet of the village. It is called likudu and is headed by its senior male member as patriarch. Succession is normally patrilineal by seniority. The patriarch is succeeded by his younger brothers, then by a sister's son, then by his eldest son.

Settlement Pattern

Settled communities consist of one to six hamlets separated by plantations. Each hamlet is composed of a double row of dwellings that are arranged close together on either side of a single street. Near many communities there is a settlement of dependent Twa (Pygmies). There are bachelors' houses in at least some communities.

Community Organization

Patrilineages (ilongo), composed of patrilineally related extended families, normally occupy the hamlets of a village, forming clan-barrios. The agricultural land and hunting territories of a settlement are the communal property of its resident clan.

Local Government

Each settlement or clan has its hereditary headmen and a council of elders, who presumably are the heads of the component lineages or clan-barrios. The rule of succession is patrilineal and subject to the qualifications for inheritance.

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State

Clans are aggregated into etuka (perhaps phratries or districts), these into subtribes (liotsi), and these into tribes (bonanga); the subtribe is normally the largest political aggregate, having a patriarchal head. A source uses the term etuka for clan-barrio and reports it as the strongest functioning unit and the largest political unit today.

Warfare

Both intertribal and intratribal warfare are common. The causes, according to a source (1911) are usually to avenge an uncompensated murder or settle an unresolved dispute. Probably the capture of slaves is another reason. Another source (1934) reports extensive cannibalism (not mentioned by other sources, which deal mainly with marriage and the family).

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KUTSHU Kutshu not mapped. Bankutshu 04° S-22° E; Dengese
and Yaelima 04° S-20° E

Identification

The Kutshu (Akutshu, Bakoutou, Bakutsu, Bakutu, Bankusu, Bankutshu, Bankutu, Kutchu, Nkutu, Wankutshu) nation numbers about 80,000, including some Twa (Pygmies) but fewer than among most Mongo nations. The Kutshu, who must be distinguished from the Bakutu group of the Mongo, the Wanjutshu group of the Batetela, the Bakusu, and the Bakutu or Bakutshu division of the Gombe along with the Ekonda, belong to the Southern division of the Mongo nation. They are closely related linguistically and culturally, as well as in the minds of the people, to the Mongo proper (constituting the Northern division) and to the Bosaka, Kundu and Mbole, (constituting the Central division). The Dengese and Yaelima are often improperly distinguished as major divisions. One definitive classification is as follows:

1. Bakutshu (Baseka Longomo) -- about 40,000.
 - a. Bolendu tribe. Subtribes: Yasa, Boyera, Beshombo (with the Ngangi or Gangi), Nkaka, and Bolinga.
 - b. Bolongo. Subtribes: Bundja, Ekombo, Loola, and Bayaya.
 - c. Yaelima tribe. Subtribes: Ipanga, Eanza, Elome, Bombole (including the Booli or Bori), Etwali, Ediki, and probably also the Isolu.
2. Boshongo (Bosongo, Baseka Lutuka, Songo) -- 40,000.
 - a. Bakongo -- emigrants who went south and founded the Kuba kingdom and who therefore are not to be included properly with the Kutshu nation.
 - b. Dengese (Bonkese, Dekese, Denkese, Ndengese). Including the Gei Djale, Waku, Ikongolo, Dumbungu, Gele, and Itende.
 - c. Ekolombe.
 - d. Etsiki (Tchiki).

Basic Economy

Primarily agricultural. Manioc is the staple, followed

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Basic Economy

by bananas. Other crops include maize, peanuts, sweet potatoes, and yams. Hunting is very well developed, but there is little fishing. Cattle are absent, but there are a few chickens, goats, and hunting dogs. Eggs are not eaten.

Sex Division of Labor

Men hunt and clear land, but women do most of the agricultural work.

Family

No specific data are available but the patrilocal extended family is normal among the Mongo nations.

Settlement Pattern

Concentrated villages (or possibly hamlets), with the huts arranged along both sides of a single village street.

Local Government

There are village headmen. Among the Boshongo the headman is the chief of the original resident clan, and he is assisted by a council of the heads of extended families. Unlike the Kutshu proper and most Mongo tribes, the Boshongo (like the Basongo-Meno) have an aristocracy of wealth with various gradations.

State

Paramount chiefs are universal. In most Kutshu groups they rule over subtribes, but the Bolongo and Bolendu tribes have tribal chiefs. The Boshongo formerly were integrated under a powerful paramount chief for the entire nation, and he, in turn, was assisted by a council of lesser chiefs; the rule of succession was either matrilineal or had strong survivalistic matrilineal features.

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LOGO 02° N-30° E

Identification

Included among the Logo are the following tribes of the Central Sudanic linguistic stock, who are closely akin to the Lugware, Balendu, Madi, and Moru:

1. Do (Ndo) and Dongo -- perhaps one tribe, perhaps two; data on them are lacking.
2. Kaliko (Kalika, Keliko).
3. Logo.

Basic Economy

Primarily agricultural, without fertilization. The staple crop is sorghum, but maize, sweet potatoes, eleusine, and sesame also are important. Bananas are rare and unimportant. Other crops include beans, gourds, lupine, peppers, and tobacco. The chief domestic animals are goats, chickens, dogs, some sheep (at least among the Kaliko), and a few donkeys and mules obtained from ivory traders. Among the northern Logo there are a few cattle owned only by chiefs. Eggs and the milk and flesh of goats and sheep are taboo to women. Milk is used only by the men. Hunting is important, and trade is fairly important.

Sex Division of Labor

Men hunt and milk. Both sexes work in the fields.

Social Stratification

Apparently slavery is absent; the Logo marry female captives but usually release male captives when peace is made. A source reports important class distinctions between commoners and nobles, the latter including the sibmates of chiefs and the husbands of the female sibmates of chiefs. Another source reports for a Kaliko a dependent class of "strangers" consisting of men who through poverty have attached themselves as clients to wealthy men of other communities.

Family

Compounds are reported.

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Settlement Pattern

The Logo live in neighborhoods of scattered homesteads, which only rarely have enclosures. The huts have cylindrical walls about 4 feet high; in the west the walls are made of clay mixed with straw; in the east they are made of wattle and daub; the roofs are conical and thatched with straw.

Community Organization

The Kaliko are reported to have organized age-grades, with members of the age-grade of elders enjoying special privileges and immunities. The Logo do not practice circumcision.

Local Government

For the Kaliko there is only mention of chiefs, who meet with elders. Among the Logo the subchiefs of villages are said to be recruited from the privileged class.

State

The Logo today have several paramount chiefs with considerable power. However, of 33 Logo chiefs, 14 govern fewer than 20 adult males; 8, from 21 to 100; 7, from 101 to 200; 2, from 200 to 300; 1 about 500; and 1 about 1,300. The Kaliko are specifically reported to lack special rainmakers.

Warfare

The Logo are reported to be warlike. Captive males are released when peace is made. Cannibalism is not practiced. The Kaliko formerly fought the Kakwa and Mangbetu and were mercilessly ravaged by the Egyptians. The Logo have lost territory to the Azande.

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LOKELE 00° - 24° E

Identification

The Lokele (Likile, Lokeli, Lukelle, Lukerou) are a Bantu tribe that number about 25,000. With them are included here the related Turumbu (Torumbu, Turumu), on whom there is practically no information. The two tribes are reported to belong with the Basoko and Topoke in a distinct ethnic group.

Basic Economy

Agriculture is practiced, with manioc and bananas as the principal crops, but the Lokele do not raise enough for their own needs. They subsist largely by fishing and trading dried fish along the rivers for the products of other tribes. They make journeys of weeks at a time to catch and dry fish, prepare palm oil, and exchange their products. Domestic animals include goats, chickens, dogs, and cats. Maize and yams are reported for the Turumbu.

Sex Division of Labor

Agricultural work is done by women. Men fish.

Property

Canoes are valuable possessions, and iron money is reported.

Patrilineal descent and succession suggest the probability of patrilineal inheritance.

Social Stratification

The Turumbu, and probably also the Lokele, have slaves.

Family

There are suggestions that the typical residential unit is a patrilocal extended family, but, according to one source a polygynous family occupies a compound.

Settlement Pattern

There are settled villages along the banks of rivers. Lokele villages are composed of 8 to 15 square compounds, each with a head; dwellings are rectangular with thatched

Settlement Pattern (con.)

roofs. Turumbu villages are reported to be irregular hamlets.

Community Organization

Circumcision is practiced.

Local Government

There are hereditary chiefs, presumably of clans and/or subclans. Succession is patrilineal -- by eldest brother, then by eldest son only if all his paternal uncles are dead. A Lokele village has a headman and a council of compound heads.

State

There is no indication of any political integration above the village level.

Warfare

The Lokele are not particularly peaceful, warfare being common both among clans and with other tribes. They formerly practiced cannibalism. The Turumbu are cannibalistic, eating slaves and war captives.

LUGWARE 02° N-30° E

Identification

The Lugware (Laccara, Logbwari, Louagouare, Lubare, Lubari, Lugbware, Lugbara, Lugori, Lugwaret, Lugwarra) are a tribe belonging to the Central Sudanic linguistic stock. They are particularly closely akin (two sources say practically identical) to the Madi. With them are tentatively included the Okefu and Avare to the south. The Lugware numbered 58,000 in the Belgian Congo in 1949 and 183,000 in Uganda in 1948.

Basic Economy

Primarily agricultural today. Fallowing is practiced. The chief crops are sorghum and millet, but sweet potatoes, pigeon peas, beans, and sesame also are important; some maize, peanuts, peppers, and manioc also are grown. Cattle formerly were numerous and still are quite common; milk is used and butter is made. Goats and sheep also are kept; their flesh and that of chickens is taboo to women. Hunting is of little consequence, but termites are collected and eaten.

Sex Division of Labor

Cattle are herded by boys. Men clear land and assist women in weeding and harvesting.

Property

A family elder is normally succeeded by younger brother or eldest son.

Social Stratification

War captives formerly were kept in a servile status. They were regarded as "sisters' sons" and became the founders of subordinate lineages.

Family

Isolated nuclear families are the norm today. A family head is succeeded by a younger brother or the eldest son, but he may designate a younger son or even a sister's son as his successor.

Settlement Pattern

The Lugware today live in neighborhoods of dispersed family homesteads, but formerly the community was a cluster of hamlets, each a "joint" family, which occupied a compound surrounded by a stockade or thorn fence. Huts are round with very low walls (only 6 inches to 2 feet high) of wattle and daub and with conical thatched roofs.

Community Organization

There is no formal initiation, and inferentially also no age-grade system. Circumcision and clitoridectomy (female circumcision) are lacking, but older children have the six middle lower teeth extracted.

Local Government

Each community has a local headman or clan chief, who usually is succeeded by his eldest son.

State

There are no paramount chiefs or councils of elders above the local level. However, there is a vague integration into districts that average about 4,000 persons, but without formal political mechanisms. There are a few rainmakers who are Bari captives. There are sacred groves or trees in charge of hereditary priests.

Warfare

Warfare and feuds are common. Cannibalism is not practiced.

LULUA 06° S-22° E

Identification

The Lulua (Bena Lulua, Luluwa), with whom are included the kindred Lange (Bachilangue, Baschilange, Bashilange, Bashilani, Kaschilange, Tuschilange, Tusselange) and Luntu (Bakwa Luntu, Bena Konji), are a Bantu tribe of Baluba origin. One source includes with them the Bakwa Mfutu and Baluba Bambo as well. There are few Pygmy remnants in the Lulua country. Another source (1951) reports a population of 100,000 for the Luntu alone.

Basic Economy

Primarily agricultural. The chief crops are manioc, bananas, maize, sorghum, peanuts, and millet, but beans, sweet potatoes, and some yams also are grown. Sheep, goats, pigs, dogs, and chickens are kept, but not cattle except for a herd owned by the king. There are regular markets.

Sex Division of Labor

Men hunt. Women do agricultural work.

Property

Shells, beads, and cloth are mentioned as valuables. Land is owned by families, with individuals holding only usufruct.

Inheritance is patrilineal. Personal property passes to the eldest male relative in the male line.

Social Stratification

Domestic slavery prevails to a limited extent.

Settlement Pattern

There are settled villages. The Lulua capital town, Mukenge, has 800 huts. Dwellings are rectangular in ground plan with thatched roofs and walls of wattle and daub (probably sometimes also of woven materials).

Community Organization

Patriclans are probable -- possibly both clan-barrios and clan-communities as among the kindred Luba.

Local Government

There are local headmen and councils of elders. Succession is patrilineal, but among the Luntu not necessarily by the eldest son.

State

The Lulua are organized under a powerful paramount chief or king who receives tribute. Among the Luntu, chiefs at all levels are assisted by a council of notables, usually the chiefs of junior lines, and succession is patrilineal.

Warfare

The Lulua are a warlike and conquering people. Cannibalism was formerly practiced.

MABINZA 02° N-24° E

Identification

The Mabinza (Babinja, Babinza, Binza, Mafinja, Vinza, Wavinza) are a Bantu tribe. One source regards them as an offshoot of the Mobale (grouped with the Budja). Another source includes them with the Bango, Budja, Doko, Gombe, and probably the Bombesa in his Great Ngombe ethnic group. Still another authority includes them with the Ababua, Balika (Lika, Malika), Mabali, and Mobenge in a "Babwa group."

Basic Economy

Primarily agricultural. The staple crops are bananas and maize, followed by manioc, taro, and yams. Goats, dogs, cats, and chickens are kept.

Sex Division of Labor

Men hunt. Women till fields.

Property

Beads and copper wire are used as currency.

Property is inherited by the eldest surviving brother.

Settlement Pattern

Palisaded villages, consisting of a double row of huts, are located either on the water's edge or in forest clearings. Houses are of the cone-cylinder type.

Community Organization

The clans may conceivably be patrilocal clan-communities.

Local Government

Each community or clan is ruled by a chief, who is succeeded by his brother, not his son.

State

There is no political integration above the clan or village level.

Warfare

Warfare caused by blood vengeance or trespass is perpetual among local groups. Cannibalism is practiced extensively.

MABUDU 02° N-28° E

Identification

The Mabudu (Babudu, Banabuddu, Budu, Mabodo, Mabudu, Wabuddu) are Bantu, linguistically related to the Baniari and the Mbuba, and next most closely to the Balika. One source says they are related to the Hyari. There are Mbuti (Bambutu) Pygmies in Mabudu territory.

Basic Economy

Primarily agricultural. The most important crops are bananas, manioc, and maize. Beans also are raised, and a little sesame, peanuts, and sweet potatoes. The only domesticated animals are dogs and chickens, although formerly the tribe may have had goats. Dogs are eaten. Hunting is important and is done with spears, bow and arrow, dogs, pitfalls, and traps. There is some trade but no markets.

Sex Division of Labor

Men clear land, but women do all agricultural work.

Property

Land belongs to the man who clears it. For petty currency in exchange the natives use axes, arrows, and glass beads; for large currency, conical pieces of iron weighing 13 to 18 pounds.

Inheritance is inferred to be patrilineal.

Social Stratification

There are house slaves (war captives), and they are well treated.

Family

The form of the family is unreported.

Settlement Pattern

Villages number 200 huts or more apiece -- arranged in two rows along a broad village street. There is a large house for the chief; also two men's houses. The

Settlement Pattern (con.)

huts are rectangular with gabled roofs and each has a veranda with overhanging roof.

Community Organization

Patrisibs are localized as patrilocal clan-communities. Circumcision is practiced.

Local Government

Each village has a headman -- apparently the eldest male of the clan.

State

Except where foreign conquerors have come in, each clan-community is politically independent.

Warfare

Warfare and cannibalism are constant. Male victims are eaten; women and children are enslaved.

MANGBETU 02° N-26° E

Identification

The Mangbetu (Mambecto, Mombattou, Monbuttu, Mongbutu) are a tribe of about 500,000 occupying about 4,000 square miles in the northeast Congo. They speak a language of the Central Sudanic stock and are akin to the Makere, Malele, Manga, Medje, Popoie, and Rumbi. With them are here included the kindred Maberu and Mabisanga. Originating apparently as a branch of the Makere, they conquered and largely absorbed through intermarriage a number of tribes of kindred stock and many of alien stock, for example, the Bangba, Mayogu, and Ngbele. Later they were broken and to some extent dispersed by the expanding Azande but were never incorporated into the Azande state. There are Aka Pygmies in Mangbetu territory.

Basic Economy

Primarily agricultural, with brand tillage. The staple crop is bananas, followed closely by manioc and sweet potatoes. Also grown are beans, peanuts, oil palms, some eleusine, maize, pumpkins, taro, yams, and a little millet, sorghum, sesame, rice (recently introduced), sugarcane, peppers, and tobacco. There are numerous chickens and dogs (used in hunting) and a very few goats and ducks, but no cattle. Hunting is important. There is considerable fishing, and termites are collected.

Sex Division of Labor

Men hunt, fish (although women catch small fry), and clean land. Women gather and do all agricultural work.

Property

Iron knives and spearheads, as well as shells, are used as money. In theory only men own property. Land is owned collectively by the community, but individuals have usufruct.

Inheritance is patrilineal -- by eldest son of chief wife. One source (1909) says that brothers take precedence over sons.

Social Stratification

There are three social classes: 1) the ruling

Social Stratification

Mangbetu aristocracy, 2) freemen, who are the relatives, near and remote, of former chiefs, 3) serfs, consisting of war captives, conquered people, and their descendants. Another source (1924) denies that the last class are slaves, but still another (1909) speaks of purchased and captured slaves whose status is hereditary except that a slave marrying a free person (and their children) is free.

Family

The normal residential unit appears to be an independent polygynous family, although the possibility of small patrilocal extended families is not entirely excluded.

Settlement Pattern

Unlike the neighboring Bantu tribes, the Mangbetu ordinarily do not live in villages but in scattered family homesteads. Chiefs with their wives and retainers, however, do live in unpalisaded villages, with the huts arranged around a central plaza on which stands one or more clubhouses. Although some subjugated tribes have cone-cylinder huts, the Mangbetu themselves live in rectangular dwellings with walls of raphia-palm trunks covered with banana leaves or sometimes clay and with gabled roofs thatched with palm leaves lined with banana leaves.

Community Organization

Presumably clans do not exist. Boys are circumcised well before puberty. There are secret societies with clubhouses, initiation rites, and political influence.

Local Government

Each local community has a headman, who is succeeded by his younger brother, then by the son of the eldest brother.

State

Organized today into a number of chiefdoms of moderate size.

Warfare

The Mangbetu were warlike conquerors and notorious for their cannibalism. Later they fought defensive wars against the expanding Azande.

MEDJE 02° N-26° E

Identification

The Medje are a tribe of Central Sudanic linguistic stock and are akin to the Mangbetu. There are Aka Pygmies in Medje territory.

Basic Economy

Primarily agricultural, with goats, dogs, and chickens. Maize and manioc are mentioned. Their culture in this and other respects closely resembles that of the Mangbetu.

Sex Division of Labor

Men clear land and hunt. Women do agricultural work.

Property

Men alone own property -- at least in theory.

Inheritance is patilineal -- by a brother in preference to a son.

Social Stratification

Slaves are obtained by purchase or capture in war.

Settlement Pattern

Palisaded habitations are reported.

Community Organization

Circumcision is practiced.

Local Government

There are village headmen, succeeded by younger brother, then son of elder brother.

State

The authority of paramount chiefs, although greater than that of "clan chiefs," is markedly less than among the Mangbetu. The Medje were formerly ruled, at least in part, by the Mangbetu, and many village chiefs are

State (con.)

still Mangbetu.

Warfare

Formerly cannibalism was prevalent.

MOMVU 02° N-28° E

Identification

The Momvu (Mamvu, Momfou, Momfu, Momvou, Monfu, Mumvu), with the kindred Mangutu (Mangbutu, Momboutou, Mombutu), belong to the Central Sudanic linguistic stock and are especially close to the Balesa. A source estimated their population as about 64,000 in 1940, but official Belgian sources estimate 33,000 in 1949. Among the tribes of the Momvu group live Efe Pygmies.

Basic Economy

Primarily agricultural, with hoe cultivation. The staple crop is bananas, but considerable maize, sesame, beans, manioc, and oil palms (the chief cash crop) also are raised, as well as some hemp, tobacco, sweet potatoes, yams, eggplant, gourds, melons, peanuts, sorghum, eleusine, and rice. The only domestic animals are goats, dogs, chickens, geese (recently introduced), and bees. Termites are collected as food, but most hunting is left to the Pygmies.

Sex Division of Labor

Men clear land, but women do all other agricultural work.

Property

Native iron money is used as currency.

Social Stratification

Slavery formerly prevailed in some districts.

Family

A polygynous family apparently is the normal residential unit.

Settlement Pattern

The typical settlement consists of a double row of huts along a broad street, on one side of which stands a men's clubhouse. Some Momvu settlements, especially those of chiefs, consist of a circle of huts around a

plaza with a men's house. An average settlement has 10 to 12 huts and 100 inhabitants. Dwellings are round and have cylindrical walls of leaves and conical thatched roofs.

Community Organization

A settlement is a patrilocl clan-community, or else a cluster of hamlets forms a clan. Circumcision is practiced (only since the end of the 19th century by the Momvu). A source reports that the Momvu (or some of them) knock out the two upper median incisors.

Local Government

Each village has a headman.

State

There is no indigenous political organization above the local level, but in many parts of their country the Momvu have been subject to other tribes, especially the Mangbetu and Azande.

Warfare

The Momvu are not warlike, although formerly they were cannibals. They have been raided frequently by the Mangbetu and other neighboring tribes.

MONGO 00° -20° E

Identification

The Mongo (Balolo, Bamongo, Bomongo, Lolo, Mbongo) constitute the Northern division of the Mongo nation proper (the Bosaka, Mbole, and Kundu form the Central division, the Ekonda and Kutshu the Southern division). With the Mongo, who number more than 200,000, live numerous Twa (Pygmies), dependent and "Mongoized," who provide game, and various riverine tribes (locally called Baenga, Baringa, Boluki, Nkole, etc.), who live almost exclusively by fishing and trade. One source divided the Mongo in the limited sense into three groups: The Mongo, Ntomba, and Yamongo.

Basic Economy

Primarily agricultural, with some hunting, fishing, and gathering and a little animal husbandry. The staple crops are bananas, manioc, and yams. Goats and chickens are kept, but not cattle.

Sex Division of Labor

Men hunt and clear land, but women do the tillage.

Property

Land is inferred to be owned collectively by patriclans.

Inheritance apparently is patrilineal except probably for a sister's son choosing to reside with his mother's brother.

Social Stratification

Slavery prevails, but there is a relatively democratic status structure for freemen.

Family

The patrilocal extended family is the norm, with nuclear family households.

Settlement Pattern

Probably there are settled communities composed of hamlets separated by plantations.

Community Organizations

Patrilocal clan-communities and clan-barrios are probable.

Local Government

Local headmen (clan chiefs) with councils of elders are likely.

State

Probably there are politically organized subtribes with hereditary paramount chiefs. Succession is everywhere patrilineal, brothers taking precedence over sons.

NGBANDI 02° N-22° E

Identification

The Ngbandi (Angbandi, Gbandi, Mogwandi, Mongbwandi, Mongwandi, Wangandi) belong linguistically to the Eastern branch of the Niger-Congo stock. One source says that they are culturally akin to the North Congo Bantu and that they include the Bongo.

Basic Economy

Probably agricultural, although the people living on the larger rivers subsist primarily by fishing. Hunting is of some importance, and ants are collected. Goats, dogs, and chickens are kept, but cattle are absent.

Property

Inheritance is patrilineal. The eldest son inherits the slaves and other property of his father; if a minor, his father's sister acts as guardian. There is no trace of matrilineal inheritance.

Social Stratification

Slaves are recruited by capture in war, by purchase, and through settlement of debt. The children of two slaves are slaves, but the descendants of slaves become free after 3 to 4 generations.

Family

A polygynous family forms a residential unit, its cluster of dwellings being separated from others by a narrow open space.

Settlement Pattern

The Ngbandi live in villages consisting of a double row of huts along a broad street or extended plaza, with the headman's hut in the center. Dwellings are round with cylindrical walls of mud (one source says of bark or planks) and conical thatched roofs. The same source says that rectangular structures with gabled roofs also occur.

Community Organization

The village is presumably a patrilocal clan-community, its inhabitants reportedly being mainly patrilineal descendants of an original founder. All members of mother's village are called Kiya (term for mother's half-brother); those of father's mother's village, "grandfather", and those of mother's mother's village, "grandmother." An individual enjoys full civil rights in his mother's village. Boys are circumcised without ceremony.

Local Government

Each village has a headman, the eldest male member. Succession is by primogeniture. A woman succeeds only if there are no males of her generation, in such cases exercising only the political and religious functions of the headman.

State

It is inferred that there is no political integration above the local level.

Warfare

Intervillage warfare is mentioned. The Ngbandi are cannibals; they eat war captives and (says a source) even their slaves.

POPOIE 00° -26° E

Identification

The Popoie (Bagunda, Bapopoie, Mopoi) are a tribe of 5,576 (1912) belonging to the Central Sudanic linguistic stock. Their language is practically indistinguishable from that of the Makere and is closely related to Mangbetu. The tribe is divided into 10 subgroups, who inhabit 26 villages. There are Aka Pygmies in the vicinity but not actually in the territory of the Popoie.

Basic Economy

Primarily agricultural, with brand tillage. The staple crops are bananas, manioc, and maize; sweet potatoes were introduced by the Arabs. Sugarcane and gourds also are grown. The Popoie keep and eat dogs but have few goats and chickens and no cattle or sheep. Hunting ranks next in importance to agriculture, but fishing is relatively unimportant. Termites are gathered for food.

Sex Division of Labor

Men hunt, fish, collect forest products, and clear land. Women do agricultural work.

Property

Iron spearheads are used as money. Land apparently is owned by chiefs, at least in theory, but individuals acquire usufruct, by permission, to the plots tilled by their wives.

Inheritance is patrilineal, the order of preference being brother, son, brother's son. In one place, however, adult sons are reported to inherit.

Social Stratification

Slaves are captured in war or bought from other tribes. Among freemen, old men and smiths have higher status than others; chiefs, the highest of all.

Family

Although specifically stated that a married son establishes a household absolutely independent of that of his father, it is also reported that the father is succeeded

Family (con.)

as head of the family by the eldest surviving brother, then the eldest son, then the brother's son. Nevertheless, the polygynous family is doubtless the residential unit.

Settlement Pattern

There are settled villages consisting of dwellings irregularly arranged, roughly in a double row with men's and women's clubhouses in the center, surrounded by a hedge (?French boma). The dwellings are of two types, the commoner being round, the less common square; both have extremely high conical roofs thatched with leaves. The men's houses are rectangular.

Community Organization

There is no information on clans. There are no secret societies or initiation ceremonies at puberty, though boys are circumcised young.

Local Government

Villages have appointive headmen and councils of elders.

State

There is no single tribal chief, but there are paramount chiefs over districts. Succession is patrilineal -- by the eldest surviving brother, then the eldest son, and then the brother's son.

Warfare

The Popoie formerly were cannibalistic, and ate enemies whom they had killed in battle. Captives, however, were enslaved rather than eaten. Wars were fought with the Bangelima.

TOPOKE 00° N-22° E

Identification

The Topoke (Tofoke, Toma, Tophoke, Torke) are a Bantu tribe, forming a distinct ethnic group with the Basoko, Lokele, and Turumbu.

Basic Economy

Primarily agricultural, with manioc, maize, and bananas the principal products. Domestic animals include goats, dogs, chickens, and ducks. Hunting is important, and usually is done in organized drives under the direction of the village chief. Fishing is done with baskets, dams, and poison.

Sex Division of Labor

Men clear land, but women do all other agricultural work.

Property

Objects of property include slaves, goats, imported brass rods, large iron spears with conventional values (another form of money), and iron hoes and axes.

Inheritance is patrilineal; the heir is the eldest surviving brother, or in default thereof the eldest son or brother's son. Debts are inherited.

Social Stratification

There are several times as many slaves as freemen. They are captured in war or bought from another village. The offspring of slaves are free.

Family

No data on the form of family except that a minor can choose his guardian.

Settlement Pattern

There are concentrated villages, consisting of a double row of rectangular houses along a single street. Each village has an assembly house without walls. Huts have leaf-thatched roofs, projecting to form verandas in the front and back.

Community Organization

In structural type the community is almost certainly concentrated. Circumcision is general.

Local Government

Each village has a village chief with absolute authority; the villagers are practically his slaves. Any rebel is punished by death, his body being eaten by the villagers at a cannibalistic feast. Village chiefs are the descendants of relatives of the first tribal chief established as feudal lords in the villages. They are leaders in war and get the lion's share of plunder. They also receive a hindquarter of every head of game killed. Succession is patrilineal -- by the eldest surviving brother, then by the eldest son, then (if no brothers or sons) by the eldest brother's eldest son.

State

A paramount chief or king rules the Topoke tribe with absolute authority, and relatives of the royal family are absolute rulers of the villages of the tribe.

Warfare

Warfare is very common and apparently is exclusively intertribal. Conquered villages are plundered, and captives are taken as slaves. Cannibalism is general, being practiced for food, for vengeance, and for judicial purposes.

TSHOKWE (BATSHIOKO) 06° S-20° E, 08° S-20° E, 12° S-20° E

Identification

The Tshokwe are a Bantu nation variously called Ahioko, Aioko, Atsokwe, Bachoko, Badjok, Badjoko, Bajok, Bakioko, Batchokwe, Batsschioko, Batschiokwe, Batshoko, Chiboque, Chokwa, Chokwe, Kaschoko, Kashioko, Katsokwe, Khioko, Kioke, Kiokjo, Kioko, Kioque, Makioko, Matchioko, Quioco, Shioko, Tschiokwe, Tsiboko, Tskbokwe, Tskvokwe, Tsokwe, Tutschokwe, Vichioko, and Watschokwe. With them are included the Minungu (Minungo, Timunungu) tribe, who are similar in origin, almost indistinguishable in language, and similar in culture, for example, matrilineal in descent and inheritance.

Basic Economy

Primarily agricultural, with brand tillage and hoe cultivation. The staple crop is manioc, followed by sorghum and both bulrush and millet. Also grown are peanuts, sweet potatoes, beans, pumpkins, and a little maize, eleusine, and yams. The chief domesticated animals are goats, dogs, and chickens. Some cattle are kept in the south and among the Minungu; and a few sheep, pigs, pigeons, and bees are also kept. Hunting is very important -- possibly even more so than agriculture in the north. Fishing is subsidiary but fairly important.

Sex Division of Labor

Men hunt (some professionally), fish, and clear fields. With minor exceptions, women fish with baskets and do the planting, cultivating, and harvesting, although men recently have taken to agriculture.

Property

All land belonged originally to the paramount chiefs. Inheritance is matrilineal -- by the eldest sister's eldest son. In default of a sister's sons, a sister's daughter's son inherits.

Social Stratification

A class of chiefs is distinguished from commoners. Property accumulation is extremely important. Slavery prevails, and the slave trade formerly was highly developed. The slave husband of a freewoman does not become free.

Social Stratification

The slave wife of a freeman becomes free, as do her children, but the latter belong to their father's rather than their mother's village.

Settlement Pattern

There are large villages, often palisaded, in the south with the dwellings arranged around a cleared space on which stands a men's meeting house. In the north, villages are smaller, relatively temporary, and rarely stockaded. The huts are rectangular with a pyramidal, or gabled roof of thatch and walls of wattle-and-daub (especially in the south) or of straw (especially in the north). The headman has an "ancestral tree."

Community Organization

Socially the village is a localized matrilineage, that is, an avunculocal clan-community.

Local Government

Each village has a headman or lineage elder, who is succeeded by his eldest sister's eldest son.

State

The Tshokwe formerly were a feudal state tributary to the Lunda empire. Today they are governed by three to five powerful independent paramount chiefs. In each chiefdom the ruler has a stool of office and maintains a court, and his mother occupies a prominent status.

Warfare

The Tshokwe are warlike. In 1888 they broke up the Lunda empire, to which they had formerly paid tribute, and subjugated the Lunda nation.

WALENGOLA 02° S-24° E

Identification

The Walengola (Balengora, Lengola) are a Bantu tribe that belongs to a larger ethnic and linguistic group with the Babira and Bakumu.

Basic Economy

Primarily agricultural, with important subsidiary hunting. Also, fishing on the rivers is presumably important.

Settlement Pattern

Settled villages consist of rectangular huts and are aligned on either side of a single village street.

Community Organization

Circumcision is practiced.

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WANANDE 02° S-28° E

Identification

The Wanande (Banande, Mande), a component of the larger Konjo (Bakondjo, Wakondjo) group, are a Bantu tribe on the Uganda-Congo border. A few Hima live in their territory. The Konjo numbered about 70,000 in 1948.

Basic Economy

Primarily agricultural, with well-developed hoe cultivation. The staple crop is bananas, followed by sweet potatoes and millet. Maize, eleusine, and beans also are grown. There are numerous goats, chickens, and dogs and a few sheep, but no cattle (except for occasional Hima herders). Fishing is exceedingly important (in some instances even more so than agriculture). The tribe hunts, but this activity is less important.

Sex Division of Labor

Men hunt, fish, and clear land, but women do the remaining agricultural work.

Family

The dispersion of the settlements suggests that the normal residential unit is the polygynous family.

Settlement Pattern

The Konjo live in neighborhoods of homesteads scattered among banana groves in groups of two or three dwellings. The huts are of the beehive type, like those of the Interlacustrine region. The huts are built of elephant grass covered with banana leaves and grass, and closely resemble those of the Nyaruanda.

Community Organization

The people of a community belong predominantly to one sib, which strongly suggests the presence of patrilocal clan-communities. Circumcision is absent or very recently introduced.

Local Government

There are local headmen, who are essentially clan chiefs.

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State

In most cases political integration does not exceed the local level, although some chiefs exercise wider authority. Part of the Konjo were formerly subject to the Hima and the Kitara.

Warfare

In general people are not warlike, but cannibalism is reported among the northwest Konjo.

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WAREGA 04° S-26° E

Identification

The Warega (Balegga, Balegghe, Barega, Bulega, Kalega, Ouregga, Rega, Valega, Vuaregga, Walega) are a Bantu tribe particularly closely akin to the Mituku, from whom they are separated by the Walengola. With them are tentatively included the Babembe (Balembe, Vabembe, Wabembe) on the northwest shore of Lake Tanganyika. Reportedly, the Babembe are an eastward extension of the Warega.

Basic Economy

Primarily agricultural, with bananas the staple crop. Manioc, peanuts, and maize also are important, and both yams and sugarcane are reported. String beans, sweet potatoes, and rice have been introduced. Sheep, goats, chickens, and a few dogs and cats (obtained from the Arabs) are kept, but animal husbandry is of little consequence. No cattle are kept. There is a great deal of hunting, considerable fishing, and some gathering. Markets are mentioned.

Sex Division of Labor

Men hunt, fish, gather wild honey, clear land, and harvest bananas. Women catch small fish, gather wild fruits, and do practically all agricultural work.

Property

Eminent domain in land is held by paramount chiefs. Individuals acquire usufruct to plots that are brought under cultivation.

Inheritance is patrilineal -- by brothers and then sons.

Social Stratification

There are modest distinctions of wealth. Slaves are not kept.

Family

The normal residential unit is an independent polygynous family.

Settlement Pattern

A local community normally consists of a central settlement with up to 30 huts arranged in 2 rows along a single village street and is surrounded by outlying hamlets, each of which is occupied by two to three males with their families. Dwellings are rectangular, with bark walls and leaf-thatched roofs.

Community Organization

The community is possibly, although by no means certainly, a patri-clan. Circumcision is practiced and is associated with a system of age-grades in which promotion is by payment of fees.

Local Government

Each community has a headman and a council of elders. Succession to the office of headman is patrilineal -- by a brother, then by a son.

State

Villages are aggregated into paramount chiefdoms in what one source calls a feudal system. Another source reports that a paramount chief is assisted by a council of clan chiefs. Succession is the same as for headmen.

Warfare

Both intratribal and intertribal warfare formerly prevailed, and cannibalism was practiced.

WASONGOLA 02° S-26° E

Identification

The Wasongola (Basongola, Goa, Songola, Usongora, Watchongoa), with whom are included the Enya (Baenya, Genia, Ouenya, Vouaghania, Waenya, Wagenia, Wenja), Gengele (Bagengele), and Kwange (Bakwange), are a Bantu nation numbering well over 100,000.

Basic Economy

The Wasongola and Enya are primarily fishermen and boatmen. River shrimp are an important food. Hunting is important, and some gathering is done. Goats, dogs (eaten), and chickens are kept, but very few cattle and pigs. The Enya cultivate very little, the Wasongola considerably more. The staple crops of the latter are bananas, then yams; but manioc, sweet potatoes, and a little sugarcane and peanuts also are grown.

Sex Division of Labor

Men hunt, clear land, and do major fishing. Women do agricultural work and catch small fish.

Property

Agricultural land is owned by the chiefs.

Social Stratification

Slavery is common. It results from debt and crime as well as from capture in war, and the status is hereditary. In marriages between slaves and freemen, children take the status of the father.

Family

Independent polygynous families are the norm.

Settlement Pattern

Settlements are compact villages, each consisting of a single row of dwellings facing a river or, more frequently, two rows facing each other. Dwellings are rectangular with a bamboo frame and a low gabled roof thatched with leaves. There are separate bachelor huts.

Community Organization

Patrilocal clan-communities are highly probable. Circumcision is practiced by the Enya and Gengele as well as by the Wasongola.

Local Government

Each village has a headman and a council of lineage heads.

State

The Wasongola are organized politically under paramount district chiefs. A chief is assisted by a council of elders and a high priest. Succession is patrilineal -- by a younger brother, then by a son.

Warfare

Warfare and cannibalism of slain enemies are reported.

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